Vol. XXXIV. APRIL, 1957. No. 2

THE AUSTRALASIAN
Catholic Record

FOR CLERGY
AND RELIGIOUS

The Official Organ for communications issued by the Apostolic Delegate to Australasia.

Announcements

MSS, queries and books for review, should be addressed to the Editor, St. Patrick's College, Manly, N.S.W.

Queries relating to S. Scripture, Moral Theology, Canon Law, Liturgy, or any subject of professional interest, are cordially invited. Name and address, even if not intended for publication, must accompany all queries.

Notice of change of address, and correspondence about missing and back numbers, should be addressed to the Manager, St. Patrick's College, Manly, N.S.W.

SUBSCRIPTIONS: *From Jan., 1957, £1 per annum in advance.*

Remittances should be sent to the Manager or the Diocesan Collector, either by postal order or cheque.

The clergy of each diocese are invited to appoint one of their number to collect and forward their annual subscriptions.

The following priests are acting as collectors and representatives for the *Australasian Catholic Record* in their respective dioceses:—

Archdiocese of Sydney—*A.C.R.* Staff.
Archdiocese of Perth—Rt. Rev. J. T. McMahon, M.A., Ph.D., South Perth, W.A.
Archdiocese of Wellington—Rev. T. Duffy, Military Camp, Waiouru, N.Z.
Archdiocese of Adelaide—Rev. D. O'Connell, Murray Bridge, S.A.
Archdiocese of Brisbane—Rev. V. Carroll, P.P., Kingaroy, Q.
Archdiocese of Hobart—Rev. R. Donohoe, Hobart, Tas.
Archdiocese of Canberra and Goulburn — Rev. J. Blakeney, P.P., Tumut, N.S.W.
Diocese of Armidale—Very Rev. C. Fisher, Armidale, N.S.W.
Diocese of Auckland—Rt. Rev. L. Buxton, D.C.L., M.A., Hamilton, N.Z.
Diocese of Ballarat—Rt. Rev. J. H. Gleeson, St. Arnaud, Vic.
Diocese of Bathurst—V. Rev. M. J. Dunne, B.A., Dubbo, N.S.W.
Diocese of Bunbury—V. Rev. C. Cunningham, Dardanup, W.A.
Diocese of Christchurch—V. Rev. T. Liddy, Adm., Christchurch, N.Z.
Diocese of Darwin—Rev. W. Henschke, M.S.C., Darwin, N.T.
Diocese of Dunedin—Rev. A. Loughnan, St. Mary's, Dunedin, N.Z.
Diocese of Geraldton—Rev. N. Tobin, Cathedral, Geraldton, W.A.
Diocese of Lismore—V. Rev. T. Morris, P.P., Smithdown, N.S.W.
Diocese of Maitland—Rev. T. Cronin, Sandgate, N.S.W.
Diocese of Port Augusta—Very Rev. W. P. Kain, Pekina, S.A.
Diocese of Rockhampton—V. Rev. D. G. Tiernan, Rockhampton, Q.
Diocese of Sale—Rt. Rev. J. Fitzpatrick, Leongatha, V.
Diocese of Sandhurst—Rev. J. Hussey, P.P., Wangaratta, V.
Diocese of Toowoomba—Rev. M. Mahon, Adm., Warwick, Q.
Diocese of Townsville—Rt. Rev. K. J. H. Kelly, D.D., Ayr, Q.
Diocese of Wagga—Rev. J. Byrne, Tocumwal, N.S.W.
Diocese of Wilcannia-Forbes—V. Rev. Dean J. Sexton, V.F., Nyngan, N.S.W.
Diocese of Wollongong—Rev. W. J. Neilson, Thirroul, N.S.W.
Abbacy of New Norcia—Rev. R. Hynes, P.P., Wyalkatchem, W.A.

Editor:
V. Rev. Mgr. T. VEECH.

Manager: REV. F. A. MECHAM,
St. Patrick's College, Manly, N.S.W.

The

Australasian Catholic Record

A Quarterly Publication under Ecclesiastical Sanction

"Pro Ecclesia Dei." St. Augustine.

Contents:

OFFICIAL DOCUMENTS,
Rev. William Leonard, D.D., D.S.S. 97
Motu Proprio on extension of Eucharistic Fast—Ordinances regarding the Restored Order of Holy Week—Simple Rite of Holy Week—Case of Michael Collin—Query regarding Affinity—Condemnation of Books.

THE DIVINE VIRTUE OF HOPE,
Right Rev. Mgr. Cornelius Roberts, D.D., Ph.D. 105

THE CATHOLIC TIMES (1877-79) AND THE EXPRESS (1880-84): Two Catholic Papers printed in New South Wales . . . . . Robert A. Daly, M.Sc.Agr. 112

JURIDICAL RELATIONSHIPS BETWEEN PARISH PRIESTS AND CLERICAL RELIGIOUS, III,
Rev. Thomas Connolly, D.C.L. 123

MORAL THEOLOGY, Right Rev. Mgr. James Madden, D.D. 130
The Laws of Fasting—Afternoon Mass and the Eucharistic Fast.

LITURGY . . . . . Rev. Patrick Murphy, D.D. 147
Reading Epistle and Gospel in English—Position of Coffin in Church—St. Philomena Cord—Blessing hall before Mass—Oratio Imperata—Singing of Preface.

HOMILETICS . . . . . Rev. William Leonard, D.D., D.S.S. 153
Knowing the Time.

NOTES 159
The Spiritual Indwelling of St. Thomas (Rev. G. Jackson)—A Modern Historian and Religion (Very Rev. T. Veech).

BOOK REVIEWS 168
The Extraordinary Form of Marriage according to Canon 1098 (Fus); Individuation (Goldbrunner); The De La Salle Brothers in Australia (Br. Aloysius); Saint Bernadette (Petiot); They Saw His Glory (Ward); By Courage and Faith (Burton); Clerical Attire (Ganter); Saint Ignatius' Idea of a Jesuit University (Ganns); Saint Therese and Her Mission (Combes); Seeds of the Desert (Voillaume); The Sacraments in the Christian Life (Philipon); Way to Inner Peace (Sheen); More Blessed than Kings (McCorry); A Complete Index of the Summa Theologica of St. Thomas Aquinas (Deferrari and Barry); I am a Daughter of the Church (Marie-Eugene).

SHORT NOTICES 111, 122, 152, 167

Nihil Obstat:

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

Imprimatur:

✠ N.T. CARD. GILROY,

ARCHIEP. SYDNEYENSIS.

1a die Aprilis, 1957.

Official Documents

MOTU PROPRIO

whereby the indults granted by the Apostolic Constitution "Christus Dominus" are extended

PIUS XII POPE

In order that the faithful may be enabled to receive Holy Communion frequently, and satisfy more easily the precept of hearing Mass on feast days, We promulgated, at the beginning of the year 1953, the Apostolic Constitution "Christus Dominus." That Constitution mitigated the discipline of the eucharistic fast. Local Ordinaries were also given the faculty to permit the celebration of Mass and the reception of Holy Communion in the afternoon hours, under certain conditions.

The time during which fast was to be observed before Mass or the reception of Holy Communion We limited to three hours in regard to solid food and to one hour in regard to non-alcoholic drink.

Moved by the abundant fruits that have accrued from this concession, the Bishops of the world have expressed their profound gratitude. Many of them, moreover, in view of the great advantage which would come therefrom to the faithful, have earnestly and repeatedly requested Us to give them the faculty of permitting afternoon Masses every day. They also requested that the same rule of time for the observance of the fast should apply to the celebration of Mass or the reception of Holy Communion in the hours before noon.

We, therefore, in consideration of the notable changes which the order of work and public offices and even the whole life of society have undergone, decided that the insistent requests of the Bishops should be satisfied. Accordingly We decree as follows:

1. Local Ordinaries (excepting Vicars General without a special mandate) can permit the celebration of Mass during the afternoon hours each day, if the spiritual good of a considerable number of the faithful requires it.

2. The time during which the eucharistic fast must be observed by priests before Mass and by the faithful before Holy Communion, both in the forenoon and in the afternoon, is limited to three hours in regard to solid food, and to one hour in regard to non-alcoholic drink: the fast is not broken by taking water.

3. The eucharistic fast must be observed for the same length of

time by those who celebrate Mass or receive Holy Communion at midnight, or in the early hours of the day.

4. The sick, even if not confined to bed, can take non-alcoholic drink and true medicines properly-so-called, either liquid or solid, before the celebration of Mass or the reception of Holy Communion,, without any limit of time.

We exhort, however, priests and faithful, who can do so, to keep the ancient and venerable form of eucharistic fast before Mass or Holy Communion.

Besides, all who will use these concessions should compensate for the benefit received by shining examples of christian life, and especially by works of penance and charity.

The regulations of this Motu Proprio shall enter into force from the 25th day of the month of March, the feast of the Annunciation of the Blessed Virgin Mary.

Everything to the contrary notwithstanding, even if worthy of special mention.

Given at Rome, from St. Peter's, on the 19th day of March, feast of St. Joseph, Patron of the Universal Church, in the year 1957, nineteenth of Our Pontificate.

PIUS XII POPE.

* * * *

SACRED CONGREGATION OF RITES.

Ordinances and Declarations regarding the Restored Order of Holy Week

The liturgical reform of Holy Week, promulgated by the general Decree of the S.C.R.: "Maxima redemptionis nostrae mysteria," on November 16, 1955, was universally received with great joy and has everywhere been put into effect with remarkable pastoral success.

Nevertheless, a number of Bishops, in their reports to this Sacred Congregation, drew attention to some practical difficulties arising from the varied circumstances of places and peoples. To meet these difficulties the Papal Commission, which prepared the Restored Order, after attentive study of the matters in question, drew up the present Ordinances and Declarations, in which a former "Declaration" of March 15, 1956, is also embodied. The aforesaid general Decree and the Instruction attached to it continue in force, with the exceptions to be mentioned hereunder.

The new decisions were set before the Supreme Pontiff in detail by the undersigned Cardinal Prefect of the S.C.R. and duly approved by His Holiness.

Consequently, by special mandate of our Most Holy Lord Pius XII, by Divine Providence Pope, the Sacred Congregation sets forth the following regulations:

I. On the solemn and simple rite of celebration.

1. In all churches and oratories, both public and semi-public, where a sufficient number of sacred ministers is available, the rites of the second Sunday of the Passion (Palm Sunday), of Thursday of the Lord's Supper, of Friday of the Passion and Death of the Lord, and of the paschal Vigil can be celebrated in the solemn form.

2. In churches and oratories, both public and semi-public, where sacred ministers are not available, the simple rite may be used. For such simple rite a sufficient number of servers, clerics or altar boys is required. Three such are needed for the second Sunday of the Passion and for the Mass of Holy Thursday; at least four are required for the Liturgical Action of Good Friday and similarly for the paschal Vigil. These servers must be diligently instructed in all that they are to do. This two-fold condition, namely a sufficient number of servers and their due preparation are absolutely necessary for the carrying out of the simple rite. Let the local Ordinaries then carefully see to it that the above requirements are accurately observed.

3. Where the Liturgical Actions of Holy Week are carried out in this simple form, if there is another priest or at least a deacon present, such priest or deacon may vest as a deacon and sing the Gospel, when it occurs, or the history of the Passion (the part of Christ being reserved for the celebrant). He may likewise sing the Exultet, the Lessons also, and the invitations such as "Flectamus genua" and "Levate"; he may sing "Benedicamus Domino" or "Ite, Missa est"—in a word, he may do all the parts of a deacon.

II. Second Sunday of the Passion or Palm Sunday.

4. The solemn blessing of the Palms, with the Mass that follows, takes place in the morning, at the usual hour of the principal Mass, in choir after Tierce.

But in churches where evening Masses are customarily celebrated with a great concourse of people, the local Ordinary may permit the celebration in the evening of the blessing of palms with the Mass following, if a real pastoral reason is present, provided, however, that the

blessing and Mass have not taken place in those same churches that morning.

5. The blessing of palms or branches only without the Procession and Mass, which must follow it, is not allowed.

6. The blessing of palms or branches can be done in another church, from which the procession moves to the principal church for the celebration of Mass. Where, however, another church is not found, the blessing can be done in a suitable place, even in the open air, before a chapel or shrine, or even simply before the processional cross, provided the procession goes from there to the church for the celebration of Mass.

7. Since all the faithful can hardly be present at the blessing of the palms, let the rectors of churches see that blessed palms or branches are available in the sacristy or some other suitable place for distribution to the faithful who were not present.

III. Thursday of the Lord's Supper.

8. The Mass of the Holy Oils is to be celebrated in the morning, after Tierce; the Mass of the Lord's Supper takes place in the evening, at the most suitable hour, not however before 4 p.m., nor after 9 p.m.

9. Where pastoral reasons demand it, the local Ordinary, besides the principal Mass of the Lord's Supper, may permit one or two other Low Masses in churches or public oratories, but one such Mass only in semi-public oratories.

These Low Masses must be celebrated within the same space of time as is assigned for the Mass of the Lord's Supper.

10. It is highly advisable, that in those Low Masses also the celebrant should, after the Gospel, briefly address the faithful on the chief mysteries of the day.

11. On Holy Thursday, Communion may be distributed to the faithful only in the principal Mass of the Lord's Supper, and in all the other Masses which the Ordinary shall permit, or immediately after the end of such Masses.

12. Communion may be carried to the sick on this day, either in the hours before noon or in the hours after noon.

13. Priests who have care of two or more parishes may be permitted by the local Ordinary to binate on Holy Thursday.

14. Where, on Holy Thursday, after the Mass of the Lord's Supper celebrated even with simple rites, transference and reposition of the Blessed Sacrament takes place, it is a strict requirement, that in the same church or oratory, the afternoon Liturgical Action of Good Friday be performed.

IV. Friday of the Passion and Death of the Lord.

15. On Good Friday, the solemn Liturgical Action is celebrated in the afternoon hours, most fittingly at 3 p.m. But where a pastoral reason suggests some departure from this ideal hour, it may begin at midday or at a later evening hour, not, however, after 9 p.m.

16. To priests who have care of two or more parishes, the local Ordinary may permit the repetition of the Liturgical Action of Good Friday, not however in the same parish. The repetition must take place within the hours mentioned in the previous paragraph for the Liturgical Action of Good Friday.

17. Should a parish priest or the rector of a church foresee that the adoration of the Cross, as it is prescribed in the Order of Holy Week, can scarcely, on account of the great crowd, or at least cannot without detriment to good order and devotion be carried out by all, then the ceremony may be done in this way: The celebrant, after the adoration of the Cross by the clergy (if present) and servers, takes the Cross from the servers and standing on the predella of the altar briefly invites the people to adore the Cross, then he holds it elevated, to be adored for a short time by the people in silence.

18. On Good Friday, Communion can be distributed only within the solemn Liturgical Action in the afternoon, except to those in danger of death.

V. Holy Saturday and the Paschal Vigil.

19. With regard to the hour for celebrating the paschal Vigil, the following are to be observed:

(a) The fitting hour to begin is that which will permit the Mass of the Vigil to commence about midnight between Holy Saturday and Easter Sunday;

(b) Where, however, owing to the well-considered special conditions of the faithful and the respective places, for grave reasons of public and pastoral order, in the judgment of the local Ordinary, the hour of the Vigil had better be anticipated, this may begin earlier, but not before twilight or certainly not before sunset.

(c) Permission to anticipate the hour of the Vigil cannot be given without distinction and generally by the local Ordinary for the whole diocese or for a whole region, but only for those churches or places where a real necessity urges. It is altogether desirable that the proper hour be observed in the cathedral at least, and in all churches, especially those of religious, where it can be done without serious inconvenience.

20. The paschal Vigil can be celebrated in churches or oratories,

where the functions of Holy Thursday and Good Friday did not take place, or it can be omitted in churches and oratories in which the aforesaid functions had been celebrated.

21. To priests who have the care of two or more parishes the local Ordinary can permit bination of Mass for the paschal Vigil, not however in the same parish.

22. Since the paschal Vigil has been restored to its native nocturnal seat, it is not becoming that within the Mass of the Vigil Tonsure or Orders, Minor or Major, should be conferred.

Everything to the contrary notwithstanding.

C. Card. Cicognani, *Prefect of S.C.R.*
✠ A. Carinci, Abp. of Seleucia, *Secretary.*

February 1, 1957.

* * * *

THE SIMPLE RITE OF THE RESTORED ORDER OF HOLY WEEK.

The booklet bearing this title, which takes the place of the older "Memoriale Rituum" with regard to the Restored Order of Holy Week, has been issued by the Vatican Polyglot Press. The following Decree stands at the head of the booklet:

"After the publication of the Restored Order of Holy Week, it has seemed opportune to publish separately a simple rite, after the manner of the well-known book "Memoriale Rituum." This rite may be carried out without sacred ministers. The present edition, standing side by side with the solemn rite, is intended for all those who need to use it.

It is, therefore, in the stead of chapters III to VI of the above-mentioned book that this 'Ritus Simplex Ordinis hebdomadae sanctae instaurati' is given. The present Vatican edition is to be regarded as typical and must be faithfully copied by publishers who have the privilege.

Everything to the contrary notwithstanding.

February 5, 1957.

Cajetan Card. Cicognani, *Prefect of the S.C.R.*
Alfonsus Carinci, Abp. Seleuc., *Secretary.*

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE

Communication

The priest Michael Collin (who also calls himself Father Michael of the Infinite Love), once belonging to the Congregation of Priests of the Sacred Heart of Jesus, has already been reduced to the lay state by a Decree of the Holy Office dated 17 January, 1951.

The same Decree dissolved the Association called "Institut des Apôtres de l'Amour Infini" which the aforesaid priest had pretended to found without the approval of the competent ecclesiastical authority.

Whereas the priest Collin, taking advantage of the good faith of ecclesiastics and of some female religious institutes, has dared to celebrate Holy Mass after his reduction to the lay state, this Supreme Sacred Congregation warns Ordinaries, the secular and regular clergy and all those entrusted with the care of churches or chapels, that he is now simply a layman in regard to all juridical effects.

The Ordinaries are also informd that Collin has been forbidden to re-establish under any title whatever the Association dissolved by the aforesaid Decree of the Holy Office. He is also forbidden to found new Associations.

In fine, the "Work of the Apostles of Infinite Love" and that of the "Magnificat," founded by him also in the face of an express prohibition of the Holy Office, are not recognised by the Church and the faithful are forbidden to belong to them.

Rome, from the Palace of the Holy Office, Dec. 15, 1956.

ARTHUR DE JORIO, *Notary.*

* * * *

QUERY REGARDING AFFINITY.

The same Supreme Congregation by a Decree of Wednesday, January 16, 1957, approved by His Holiness on the following Thursday, and published on January 31, answered the following query:

"Whether affinity contracted in infidelity becomes an impediment for marriages, which are contracted after baptism, although of one part only?"

The Answer was: *Yes.*

PROSCRIPTION OF BOOKS.

A Decree of January 23rd, 1957, condemned and put on the Index of Prohibited Books, two works of Miguel de Unamuno:

1. *Del sentimiento tragico de la vida;*
2. *La agonia del Cristianismo.*

The congregation also warned the faithful that other works of the same author contain many things that are against faith and morals.

The Decree received papal approval on Jan. 24 and was published on January 30.

W. LEONARD.

The Divine Virtue of Hope

An ecclesiastic nearing the end of a long, meritorious life recently said that spiritual writers should pay more attention to the virtue of hope. The old and the middle-aged feel the need of hope more than the young. Youth is carried onwards by a natural urge which diminishes when maturity is reached. A mountain peak may not appear difficult to climbers who are only in the foothills, but after they have made a prolonged ascent of the steeper slopes the summit is likely to seem inaccessible, or not worth the increasing effort.

The hope that grows weaker as age advances, however, may not be the virtue of hope at all, but only the passion bearing that name. The passion, or feeling, of hope is an entirely different thing, and its abatement is as natural as that of the sense appetites in general. Natural hope of this kind is experienced by good and bad, and it spurs on beasts as well as men. The virtue, on the other hand, is a supernatural gift, the need of which is always present, but becomes more obvious when the passion ebbs.

HOPE AS AN EMOTION.

Hope is one of those passions called irascible. It is based on sense appetency and its object is a good apprehended as difficult. If a desirable object is an outstanding one, difficult yet possible to attain, the movement of appetite to get it is the passion of hope. In typical fashion, St. Thomas explains why this emotion abounds in young people, thus: "Youth, as the Philosopher says in *Rhetoric,* II, is a cause of hope on three accounts, which may be viewed as three qualities of the good that is the object of hope, for it is a good which is future, high, and possible. . . . Now, young people have much future and little past; and hence, since memory is about the past and hope about the future, they have little in memory and live largely in hope. Moreover, the young are very ardent because of the heat of nature which dilates the heart, and this, in turn, inclines a person to lofty things; and so the young are eager and hopeful. Similarly, persons who have not suffered a repulse, nor experienced obstacles to their efforts, easily believe a thing is possible for them; and, therefore, the youthful, lacking experience of obstacles and reverses, easily regard a thing as possible, and so are strong in hope. Two of these conditions are found also in the inebriated: heat and forwardness, owing to wine, and failure to consider

dangers and limitations. For the last reason, all fools, too, are hopeful, because they tackle anything without thinking" (I, II, 40, 6).

HOPE AS A VIRTUE.

The three virtues commonly designated theological could more satisfactorily be called *divine*. Their object is God, with whom they establish contact, each in its own way, and the reason why they incline us in a particular way to God is not any power in ourselves but some one or more of the perfections we see in God.

Like the passion of hope, the virtue is centred on an object that is future, eminent, possible, and difficult. But in the virtue the object is so eminent as to surpass all human conception and capacity, for it is nothing less than sharing God's life with Him in heaven. The object of hope is this high goal and also, incidentally, the graces necessary to reach it. In other words, what we hope for is the incomparable happiness of God himself and the graces required to attain it.

Hope relates us more closely to God than does faith. It is a step Godwards, an approach nearer to the consummate union which is love. The metaphor of the Canticle of Canticles describes divine love in terms of a chaste courtship between man and woman. The woman is heartened by the attentions of the man she admires; she is encouraged to become his wife. "Behold he standeth behind our wall, looking through the lattices. Behold my beloved speaketh to me: Arise, my love, my dove, my beautiful one, and come" (Cant., ii, 8-10). To adapt the metaphor to hope, we might say that God is standing inside the windows of heaven, looking out at us and encouraging each of us to come to His house and there, as His partner, to share His life of blessedness. The same general idea underlies St. Paul's use of the term *spouse*.

Now, our reaction to that divine summons is the measure of our hope. We are bound to accept it. We may not decline it on the plea of the difficulties that beset our path, for God's promises include His pledge to give the necessary aids. To think we could take our chances with the multitude of men would be impious, for it would mean that we, with the world, were "without hope". Under pain of incurring God's infinite displeasure, we must set our hearts firmly on the promised vision of God and direct our steps resolutely towards it.

ST. THOMAS ON HOPE.

The following passages, all from the *Secunda Secundae*, may help us to understand better that strength of soul which is the noble virtue of hope.

How Hope Relates Us To God.

"Hope is a virtue, because the highest norm of human activities is attained in it, namely, the first efficient Cause, on whose aid hope relies, and also the last final Cause, in whose fruition hope looks forward to ultimate happiness. Thus the principal object of hope as a virtue is God, and since virtue which has God for its object is divine, it follows that hope is a divine virtue" (17, 5).

"Because we hope for something as possible to us with God's aid, our hope makes contact with God Himself, on whose help it relies" (17, 1).

"The special and principal good we should hope from God is the infinite good, which is proportionate to His power—and only infinite power can bring us to infinite good. The good is eternal life, and this consists in enjoying God himself. Nothing short of God is the right object of hope, for the goodness which he shares with His creatures is not something inferior to His essence. Hence the special object of hope is eternal beatitude" (17, 2).

The human heart cannot indeed conceive eternal beatitude in such a way that mortal man can know its essence or quality, but it can be apprehended by man under the general aspect of perfect good, and under this aspect it is the object to which hope moves. Hence the Apostle pointedly says that *hope enters even inside the veil* (Heb. vi, 9), because the object we hope for remains as it were veiled from us" (17, 2 ad 1).

"Other goods should not be sought of God except in relation to eternal beatitude; so that hope looks principally to eternal beatitude. To other things that are asked of God, hope looks in a secondary way, in subordination to eternal beatitude. So, too, faith is chiefly about God, and secondarily about things related to Him" (17, 2 ad 2).

"To one who eagerly desires some great thing, anything less seems small; but to the man who hopes for eternal blessedness nothing is high in comparison with that object" (17, 2 ad 3).

"Directly, hope concerns one's own, and not another's, good. But given a union of love with another, a person can hope for and desire something for the other as well as for himself. Accordingly, anyone can hope for eternal life for another insofar as one is united to the other by love. Just as one virtue of charity governs love of God, of self, and of one's neighbour, so it is the same virtue of hope whereby a person hopes for himself and another" (17, 3).

"Hope looks to eternal bliss as the last end, and to divine aid as the first cause of it. Any other good than beatitude may lawfully be

hoped for, not as the last end, but as subordinate to that end. Likewise, we may not lawfully place our hope in a human being, or any other creature, as the first cause leading to beatitude, but only as the secondary and instrumental agent, by whom one is assisted in obtaining goods conducive to beatitude. In this sense we have recourse to the Saints, and even ask men for some things" (17, 4).

Hope Leads To Charity.

"Charity makes men cleave to God for His sake, uniting the soul to God by love. Hope and faith make a man cleave to God as to a source of certain things for us. From God comes our knowledge of truth and our attainment of perfect goodness. Now, faith makes a man adhere to God as the source of our knowledge of truth, and so we believe that what He reveals is true; and hope makes us cling to God as the source of perfect goodness for us, since it makes us rely on obtaining blessedness with His aid" (17, 6).

"Hope inclines us to God as a final good to be obtained and as the help that can bring us hereto. Charity inclines us to God by uniting one's affection to Him, so that a man lives not for himself but for God" (17, 6 ad 3).

"Hope leads us to charity, for he who hopes to be rewarded by God is warned to love Him and keep His commandments. But charity naturally ranks first in perfection, and hence when charity is added, hope becomes more perfect, for we put our hope most of all in friends" (17, 8).

"Although He was a *comprehensor* and blessed, as far as the fruition of God was concerned, Christ (in mortal life) was a *viator* because He still bore a passible nature, and, in this respect, could hope for the glory of impassibility and immortality. This does not mean, however, that He had the virtue of hope, for its principal object is not glorification but divine fruition" (18, 2 ad 1).

"The happiness of the blessed is called life eternal, because their fruition of God makes them in a sense share His eternity, which is outside all time" (18, 2 ad 2).

How Hope Is Certain.

"Hope is a looking forward with certainty to future beatitude, as the Master (of the Sentences) says . . . and as may be gathered from II Tim., i, 12: 'I know whom I have believed and I am certain that He is able to keep my trust' " (18, 4).

"The word *expectatio* in the definition of hope does not denote a

waiting, like longanamity. It means a *looking forward* to divine aid, whether its object be delayed or not" (17, 5 ad 3).

"Hope does not rely chiefly on one's being at present in the state of grace, but on God's omnipotence and mercy. On account of these divine attributes, even a person who is not in the state of grace may obtain grace, and so reach eternal lfie" (18, 4 ad 2).

"Some people who hope fail to obtain beatitude, it is true, but this happens through a failure in their free-will, which sets up an obstacle by sin, and not through any failure of God's power or mercy, on which hope relies" (18, 4 ad 2).

Fear of God Is Compatible With Hope.

"In God we must take accont not only of the mercy whereby He frees us, but also of the justice whereby He punishes sinners. From the consideration of His justice arises fear on our part, and from the thought of His mercy springs our hope. Thus for different reasons God is the object of both hope and fear" (19, 1 ad 3).

"If a person turns to God and cleaves to Him through fear of punishment, such fear is servile; but if he does so through fear of offending, such fear is filial, since sons fear to offend a father" (19, 2).

"Filial fear and chaste fear amount to the same. Charitable love makes God our Father, as Rom. viii, 15, says: 'You have received the spirit of adoption of sons, whereby we cry, *Abba, Father*'. By reason of the same love He is called also our Spouse, as in II Cor., xi, 2: 'I have espoused you to one husband, to present you as a chaste virgin to Christ'" (19, 2 ad 3).

"The secular authorities are ministers of God in inflicting penalties that deter from sin, according to Rom. xiii, 4: 'For he is God's minister, an avenger to execute wrath upon the evil doer'. To this extent, fear of the secular power is not mundane, but servile, fear (of God)" (19, 9 ad 1).

Poverty Of Spirit.

"Accordant with fear, is poverty of spirit. . . . When a person subjects himself to God he ceases to desire to become great in himself or in anything but God. So Ps. xix, 8, says: 'Some in chariots and some in horses, but we call upon the name of the Lord our God'. Consequently, when anyone fears God he does not seek to be exalted in his own preson, which would be pride, nor in exterior goods, whether honours or riches. Both these conditions belong to poverty of spirit; for poverty of spirit may be interpreted in either of two ways: as the abasement of a proud, puffed-up spirit—as Augustine expounds it—or

as the renunciation of temporary goods by the spirit, or will, under the prompting of the Holy Spirit—as Ambrose and Jerome understand it" (19, 2).

"In every sin there is some kind of turning away from the unchangeable good and turning to a chanegable good, but not always in the same manner. Sins against the divine virtues, like hatred of God, despair, disbelief, consist principally in turning from the unchangeable good—for the object of the divine virtues is God—and by consequence they involve a turning to a changeable good, because a soul that deserts God turns of necessity to something. But other sins consist chiefly in turning to changeable good, and only by consequence in turning from the unchangeable good; for he who commits fornication does not intend to abandon God, but only to enjoy carnal pleasure, and in doing this he consequently abandons God" (20, 1).

Presumption and Despair and Their Causes.

"Hope has neither mean nor extremes as far as its principal object is concerned, since it is impossible to trust God too much. But in regard to the things one is confident of obtaining, a mean and extremes are possible. These occur when a person presumes on something out of proportion to himself, or when a person ceases to hope for what is proportionate" (17, 5 ad 2).

"That state in which we do not relish spiritual goods as good to us, or in which such goods do not appear great, results mainly from our being spoiled by a love of corporal pleasures, chief amongst which are venereal pleasures. From attachment to such pleasures, a man loses appreciation of spiritual goods and fails to hope for them as a great good. Thus lust leads to despair. But when a man regards the high good as impossible of attainment through his own or any other power, this state arises from extreme despondency. When this sentiment is dominant a man gets the impression that he can never arise again to any good. In this way despair is begotten of sloth (*acedia*), which is a form of sadness that lowers the spirits. Possibility is the special characteristic of the object of hope, for goodness and loftiness engage other virtues also. Therefore, sloth is the special cause of despair, although it may also spring from lust, for the reason given" (20, 4).

"Presumption is of two kinds. One kind relies on a person's own power, attempting something in excess of his power as though it were within his power. This springs clearly from vain glory, for glory leads a person to attempt what exceeds his powers—especially to attempt novelties, which astonish more. Therefore, Gregory expressly called

presumption a daughter of vain glory. The other kind of presumption relies inordinately on God's mercy and power, hoping to obtain heaven without merits, or pardon without repentance. This evidently is due to pride, as though a person set so high a value on himself as to think that even if he sins God will not punish him or exclude him from glory" (21, 4).

Need any more be said to show the excellence and the importance of hope? Fixing our aim on heaven, hope disposes us to press towards the mark. Turning our hearts to God, it detaches us from temporal things and regulates our desires—an extremely momentous function of the virtues.

God *in His heaven* is the object of this supernatural virtue. Setting that reward before us, hope dispels apathy and stimulates purposeful activity. When life is hard, hope sustains us, for "if God is for us, who is against us?" It reminds us of what we do not naturally feel, God's goodness and power and His promise of heaven. That is why joy is amongst the fruits of hope—"rejoicing in hope." Hope is the second best reason (for the very best is charity) why we should always make melody in our hearts to God.

CORNELIUS ROBERTS.

* * * *

SHORT NOTICE.

GIVING TO GOD: A Year's Prayers For Young People. By Dom Hubert van Zeller. (London: Burns Oates, 1955. 68 pp. 5/9.)

Anyone who has read van Zeller's larger works need only be given the name of this little book to make him a buyer. This Benedictine priest has a special gift for clothing profound thoughts in raiments of light, and lucky are the boys who listen to his instructions in some English schools. This particular book bears on the fly-leaf the inscription: "To Hengrave Hall, Community and School." The short chapters go through the liturgical year and are set out as prayers to help young people in their visits to the Blessed Sacrament. In the preface the author advises: "Don't imagine that you have to enjoy praying. You will not be asked at the Last Judgment whether you have enjoyed praying, but whether you have prayed. Many of the saints did not enjoy praying. What they felt about prayer didn't matter; what mattered was that they lived on it."

In referring to Pentecost as the birthday of the Church, Dom Hubert suggests praying for many happy returns, adding: "Nor do I mean this in an entirely light-hearted sense—as a sort of rather bad joke—but much more do I mean it in a connection which is deadly serious. I pray that under the influence of the Holy Spirit the feeling of the faithful may return to the charity of the early Christians. . . ." Then he develops that thought in his own original and prayerful manner.

This little book in its attractive format would make a pleasant gift for anyone looking for help in their meditative prayers.

M.O.

The Catholic Times (1877-79) and the Express (1880-84)

TWO CATHOLIC PAPERS PRINTED IN NEW SOUTH WALES.

Newspapers, beside being agents for the dissemination of 'news,' usually attempt to foster some particular attitude in the minds of readers. Most frequently the bias is political, or, in the wider sense, national; in other instances it is religious, supporting or publicising the views of a particular creed. On occasions the two may be combined in a distinct class of politico-religious journal.

Since the 1830's, when the Catholic Church in New South Wales was accorded public recognition as an influential body, a number of such journals have been produced in the interests of Catholics and their faith. The first was *The Australasian Chronicle* (1839-43), ably edited by W. A. Duncan. Following the *Chronicle* the principal ones have been *The Freeman's Journal* (1850-1942), *The Catholic Times* (1877-9), *The Express* (1880-84), *The Catholic Press* (1895-1942), and *The Catholic Weekly* (1942—). For short periods the *Chronicle* was issued two or three times a week and the *Freeman's* twice a week, but, by and large, all have been weekly publications, printed in Sydney.

The Catholic Times and its follower, *The Express,* now to be discussed, both made important contributions to Catholic reading in their day, yet, surprisingly, few of the present generation, even those 'learned' in history, are aware of their existence or their merits. On the other hand, their contemporary, *The Freeman's Journal,* is widely known and often quoted as an historical source. No doubt, one of the principal reasons for this is that the *Freeman's* enjoyed a long existence while the *Times* and the *Express* lived but briefly.

During the latter half of the last century, when most of the Catholic colonists were first or second generation Irishmen, no Catholic paper would have enjoyed much support unless it maintained a spirit distinctly friendly to Ireland and sympathetic towards her in her troubles. The provision of a lot of purely Irish news seemed to be another requisite.

Thus, the success of the *Freeman's* might be attributed in large measure to Archdeacon McEncroe's endeavours "to make it imitate the spirit and character of its namesake in Dublin, as nearly as circumstances (would) permit."[1]

But this fostering of an Hibernian spirit—and it was sometimes belligerent fostering—introduced difficulties by confusing motives that were purely Catholic with those that were Irish nationalistic. Largely because of this, Archbishop Polding never recognised the *Freeman's* as an official Catholic organ, and, at times, when the paper clearly went 'out of hand,' he was forced to disavow any connection with it. He could hardly have been expected to tolerate a paper that rudely described the Benedictine Order as "the great oppressive burthen of our church" and "the cause of our disasters"![2] Once when ecclesiastical authority had deemed it necessary to castigate the journal, the retort came back that the editors did not want to win the patronage of the Archbishop or his Vicar-General (Abbot Gregory) and it was presumed that their Irish utterances and principles had "aroused the delicate English susceptibilities of His Grace and the Vicar-General and another amiable and learned gentleman—a friend of theirs—who shall be nameless,"[3] but who was, of course, T. C. Makinson, the Archbishop's private secretary. It should be pointed out that while Archdeacon McEncroe may not have been guiltless of complicity, the responsibility for this attitude rested with lay writers.

The Irish nationalistic spirit of the early *Freeman's* might well be considered both a weakness and a strength—a weakness in that it was extremely imprudent in commenting upon some matters in the way that it did and thereby fomented differences within the Catholic body; a strength in that it attracted Irish subscribers who learnt something about Catholic affairs along with the rest. Though its policy was tempered with moderation in certain periods, it was always very distinctly Irish in sentiment. Hence, while he never openly clashed with the paper, Archbishop Vaughan thought it best to treat it with much the same circumspection that Dr. Polding had exhibited towards it.

I.—THE CATHOLIC TIMES.

The Freeman's Journal ruled alone as a Catholic paper from 1850

[1] *Freeman's Journal*, inaugural issue, June 27, 1850.
[2] *Freeman's Journal*, Sept. 1, 1858.
[3] *Ibid.*, April 26, 1856.

until 1877, when *The Catholic Times* appeared. Its production was the result of the brave personal effort of its sole editor and proprietor, Joseph Graham O'Connor (better known simply as 'J.G.').

O'Connor was a job printer by trade and essentially a self-educated man with a flair for newspaper work. Born in King's County, Ireland, he was two years of age when the family landed in Sydney in 1842. After a comparatively brief schooling he became a printer's apprentice and was set up in his own business in 1855 when his father returned from a successful visit to the Victorian diggings.[4]

J.G. first ventured into journalism in 1860 with the publication of a magazine devoted to the doings of the Catholic young men's societies of the metropolis. In 1864 he embarked on a much more ambitious scheme when he joined with Dalley, William Macleay, and brothers Charles and J. J. Harpur in the production of the *Sydney Times,* a journal for the promotion of Australian literature and the advocacy of encouragement of native industry.[5] The paper did not take on, however, and died at the end of its first quarter. In 1866 he commenced the *Balmain Reporter,* and, at various times, he was connected with the *Month,* the *Sydney Punch,* and the *Freeman's Journal.* Between 1867 and 1872 he published a *Catholic Association Reporter* and *School Journal,* holding at the same time the position of lay secretary of the Catholic Association, a body set up under episcopal authority to help maintain Catholic schools from which government certificates and assistance had been withdrawn.

O'Connor was appointed a city auditor in 1870 and actively entered the political arena in the same year. He fought the Martin-Parkes administration with a certain show of vigour and opposed Parkes on the Mudgee hustings in 1871. He was not successful on that occasion, but won the seat by a large majority in the next year and sat in the Assembly for a term.

By 1877 he was a recognised public figure with a reputation for consistency in the ideas he held. He was seen to be a good type of Irishman, an ardent and active Catholic, and a keen advocate for the

---

[4]*Ibid.*, Dec. 2, 1909, and July 24, 1913; *Catholic Press,* July 31, 1913.

[5]G. B. Barton (1866): *Literature in New South Wales* (Government Printer, Sydney), p. 65.

advancement of New South Wales. The idea of *The Catholic Times* had been nurtured by his political excursions. He saw the Catholic body as an inadequately represented group in the parliaments and he aimed to effect a change by stirring the Catholic mind to a greater sense of its responsibilities in the general community. To him the situation appeared all the more urgent as the secularist movement was growing to threatening proportions and the question of education rapidly coming to a head.

The first issue of the *Times* appeared on March 15, 1877, just in time to record Archbishop Polding's last living moments. Its last, number 148, was dated January 8, 1880. Therefore, it ran for just under three full years. Initially it was four pages demy, being increased, after the beginning of 1878, to six pages. The paper used was fair in quality and the printing excellent, and in this latter respect the journal had no peer amongst its contemporaries. It was priced at 3d; the *Freeman's*, of a greater total size, was 6d.

"Knowledge is Power" was the motto of the *Times*. Its aim, so O'Connor announced, was "to supply the long-felt want of a cheap newspaper distinctively Catholic in sentiment, and independent, bold and outspoken in its political views upon secular questions." Through its agency it was hoped "to render the political action of the Catholic body, in respect to public questions affecting their dearest interests, more efficient than it is at present and more successful."[6] At the same time it was determined to "steer clear of party entanglements, except in so far as the solution of them may tend to extricate Catholic interests from some perilous predicament."[7] Competition with the *Freeman's* was not an object; rather was the *Times* set afoot in accordance with "the expressed desire of a large number of the most zealous members of the Catholic body."[8] A Catholic population of 200,000 surely was enough to give ample scope for two Catholic papers, perhaps even sufficient for the new one in time to become a daily.[9]

The general layout of the *Times* was a customary one for a weekly paper. There were sections of editorial comment, news, literature, correspondence, an occasional contributed article, and advertising. The

---

[6] *Catholic Times*, inaugural issue, March 15, 1877.
[7] *Ibid.*, March 22, 1877.
[8] *Ibid.*, April 5, 1877.
[9] *Ibid.*, March 15, 1877.

literature section consisted principally of overseas reprints and the stories presented were mostly stories of Ireland.

The 'news' section covered a wide range of events international, intercolonial, country and metropolitan. The affairs of Ireland were given no undue prominence and the *Times* was much better in this respect than the *Freeman's*. Metropolitan news largely divided itself into three main categories—political, municipal, and Catholic. The coverage of the last named was good and the information presented in a pleasant, readable style. All of the Archbishop's pastorals, sermons, and public addresses, and some of the pronouncements of the Suffragans were given. The movements for St. Mary's Cathedral received the fullest publicity and the doings of the Catholic schools were reported at considerable length, especially in the end-of-the-year issues. Hence, the *Times* is a useful source for Catholic history, supplementing the *Freeman's* for the years in which it operated.

O'Connor's leaders and sub-leaders were a 'mixed-bag' in the widest sense and were, by no means, limited to discussions of questions affecting Catholics only. Obviously, then, they cannot be taken as expressions of an official Catholic opinion, but only as reflections of the editor's own personal ideas. As a sample of what could be expected the first issue featured a comment upon 'The Immediate Necessity of Attending to the Revision of the Electoral Rolls.' In it a plea was made to Catholics to attend to their rights under the franchise as:

> there was never a time in this colony when the best interests of the Catholic community were in greater peril...from the course which the legislature may pursue in regard to Education...Let it not be said that we Catholics combine and subscribe for hand-ball matches, St. Patrick's day celebrations, balls and picnics, while we are unwilling to expend either time or money in taking measures for the defence and protection of our civil and religious rights.[10]

This early indication of tenor was maintained throughout, and generous space was given to purely political questions, the doubtful capabilities of many local politicians and their odd actions. Parkes, early, was treated with a measure of disdainful contempt, as if everyone expected him to be consistently unreliable. John Davies, John Roseby, David Buchanan—the 'Scotch scold'—John (Hartley) Hurley, John Dillon, and John McElhone came in for much fiery ridicule. In the actions of the first four O'Connor saw the cloven foot of Orangeism; he chided McElhone and Dillon, who were Catholics, for not following a

---

[10] *Idem.*

line of action he thought becoming of a Catholic. He even advised the electors of Tenterfield to vote for Robert Abbot, "a consistent Anglican," rather than for Dillon, who had expressed himself in favour of education being free, secular, and compulsory.[11] While these members were attacked others were held up to praise. Sir John Robertson was looked upon an "the most patriotic statesman and the greatest public benefactor this colony has yet had,"[12] and Daniel O'Connor seemed to measure up to what his namesake thought a Catholic politician should have been. Patrick Jennings was eulogised frequently as one of the ablest and most learned Catholics in the community, and when he was beaten at the 1877 poll O'Connor hurled some abuse, not so much against the genuine miners of Hill End but the 'yellow under-miners' (Orangemen) of the electorate.[13]

Another feature of O'Connor's policy in the *Times* was the use of its columns for the advocacy of colonial development. Amongst the causes that he espoused were railway extension,[14] protection for native industry,[15] revision of the land laws,[16] exclusion of Chinese immigrants, the Working Men's Defence Association,[17] and the development of a policy that was more typically Australian rather than one of 'follow-the-English' in general affairs. To him, Protection was a social rather than an economic consideration.[18] About the Chinese he wrote: "It has been amply shown that their presence involves both a moral and a physical taint. If they will not conform to European customs and endeavour to live up to the European standards of social morality, which is, of itself, quite low enough, the best interests of the colony demand their unconditional expulsion."[19] As an advocate of an 'Australian' party he maintained that "this magnificent country was never meant to be a miserable dependent upon the feeble bounty of Europe—a wretched, fawning, sycophantic nation, forever stretching supplicating hands to Britain and begging for instructions in warfare, in water-carrying, in

---

[11] *Ibid.*, Oct. 18, 1877.
[12] *Ibid.*, Feb. 28, 1878.
[13] *Ibid.*, Nov. 8, 1877.
[14] *Ibid.*, May 10, 1877; July 18, 1878; Oct. 24, 1878.
[15] *Ibid.*, Aug. 30, *et seq.*, 1877; May 2, 1878.
[16] *Ibid.*, Nov. 22, 1877; April 4 and June 27, 1878.
[17] *Ibid.*, July 12, 1877.
[18] *Ibid.*, Feb. 28, 1878.
[19] *Ibid.*, Nov. 28, 1878.

politics, in law, in commerce and in house-keeping... We should cease to peddle on in a kind of mimicry of the Old World formulas and institutions."[20]

Lastly, but, of course, not least, O'Connor dealt with the Education Question. His intention in that direction was expressed clearly and early, but in 1877 and 1878 he found the opportunities limited for entering the lists as a defender of the Catholic position and counter-attacker to its critics. In explanation of his quietness he said that the Education League was virtually extinct and it was best to leave it that way: "Being able to beat the secularists at the poll, why should we argue with such men?"[21]

When Windeyer introduced his Bill in December of 1878 to provide High Schools for girls, O'Connor condemned it peremptorily, as he saw it carrying an injustice to Catholics and opposition to convents already established.[22] After that he made sporadic forays in the same direction until the real battle broke out in July of 1879 following the issuing of the famous Joint Pastoral by Dr. Vaughan and his Suffragans. From then on, until its closure, the *Times* was virtually 'full of Education.' The opposing press—the *Herald, Echo, Evening News,* and *Daily Telegraph*—, and the ranting Protestant parsons—Pastor Allen, Wazir Beg, Zachary Barry, John Dowie, and others of their ilk—were given a counter-stream of hot invective. Parkes, "the great statesman, whose unprincipled career is measured and marked by the betrayal of friends and by efforts criminal as those of a footpad to crush high-minded men," was none the better thought of, nor were Michael Fitzpatrick, John Dillon, and John McElhone. Had it been in O'Connor's power he would surely have dealt out some dire punishment, on the last three for supporting Parkes' Public Instruction Bill.

It was while this controversy was raging fiercely that the proprietary of the *Times* changed hands and the *Express* appeared in its stead. O'Connor expressed himself as being happy with the transfer as the gentlemen, "whose single aim will be to carry out strongly and logically those great principles which are dearer to us than any amount of financial success", who were taking it over, would be able to do more than he had done single-handed. Theirs was a heavy charge as the

---

[20] *Ibid.*, July 19, 1877.
[21] *Ibid.*, Feb. 28, 1878.
[22] *Ibid.*, Dec. 12, 1878.

Church was about to pass through a very trying ordeal with a "State-aided combination of infidel powers" set in array against her and preparing to assail her most vulnerable part—"the defenceless minds of her young and innocent children."[23]

In his final editorial in the *Times* O'Connor felt justified in congratulating himself on achieving a fair measure of success. "Truth, honesty, and independence were the colours which we nailed to the mast . . . and now, in the third year . . . we can conscientiously aver that never . . . have we flinched from our purpose. . . . As lay members of the Catholic Church and free citizens of this free country, we dealt fearlessly and independently with all questions coming within our province. . . ."[24] In response, a reasonable support had been gained and the paper seems to have come out a little better than even in the financial sense, though there was a drift of something like £400 per year through defaulting subscribers.[25]

The Catholic Times was not the last of O'Connor's newspaper ventures as he and others took over the *Express* in 1884, after the death of Archbishop Vaughan. Just before Archbishop Moran arrived they changed the form of the paper, while retaining the old name, and carried it on through a succession of bad seasons. Financial exigencies finally forced it out of the field, with O'Connor having to bear about £11,000 of bad debts owed by subscribers to it and another of his journals, the penny *Nation*,[26] in which the *Express* became incorporated. He then turned his hand to public service and held the position of Chief Clerk of the Hunter District Water Supply and Sewerage Board from September, 1892, until December, 1909. He died in July of 1913 in his 74th year, much respected for untiring efforts in numerous good causes.

II.—THE EXPRESS.

There is a considerable importance attached to *The Express* as it was an official Catholic organ, differing, in this respect, from the *Freeman's Journal* and the *Catholic Times*, which were not favoured with any archiepiscopal *imprimatur*. Archbishop Vaughan caused it to be founded, and was, for a time, a part owner and one of its directors.

---

[23] *Ibid.*, Jan. 8, 1880.
[24] *Idem.*
[25] *Ibid.*, Sept. 4, 1879.
[26] *Freeman's Journal*, Dec. 2, 1909.

With his death in 1883 the central prop of the paper was removed and it was only a matter of time before its face was completely changed. In essence, then, it ran from the beginning of 1880 until a few days before Archbishop Moran arrived in Sydney in September of 1884, issuing in that time 242 weekly copies.

It is quite clear that *The Express* was born out of the controversy over the Joint Pastoral on Education published in June of 1879. Immediately the content of that famous manifesto of the Archbishop and his Suffragans was made known it was attacked by the bulk of the colonial press with a fury remarkable for a sustained vehemence, and in two months Dr. Vaughan said he had measured no less than 685 feet 8 inches of it in the columns of the town and country journals![27] Such an assault met with the ready applause of secularists, Orangemen, Protestants, and any others who enjoyed a hearty dose of "No Popery", while a lot of Catholics, as if stirred from a torpor, were dumbfounded by it all, and a few were openly rebellious in the face of the Archbishop's relentless clinging to Catholic principle.

It was inconceivable that such a stream of anti-Catholic publicity would have no effect, and as the months passed by and the disturbance continued unabated, the need for an organ, one task of which would be to give out a suitable antidote and to explain and defend the Catholic position, pressed its claims more urgently upon the Archbishop and his closer associates. At his instigation, then, a joint stock company was formed and a sum said to be £2000 paid for the *Catholic Times*.[28] In buying into a paper Dr. Vaughan had the precedent of his brother, Herbert, who, before he became Bishop of Salford, had a controlling financial and editorial interest in the London *Tablet*.[29]

In attempting to analyse the situation surrounding the origin of *The Express* a start can best be made with a quotation from the paper itself. When Dr. Moran, after a lengthy delay, was nominated to the See of Sydney, the news was hailed, in many quarters, with unfeigned jubilation. Referring to it, a few months before the new Archbishop arrived in the colony, *The Express* came forward with an editorial which deserves a fair recognition for its assessment of an earlier time.

---

[27] Archbishop Vaughan: "Pastorals and Speeches on Education" (Flanagan: Sydney, 1880), address at Darlinghurst, p. 9.

[28] *Catholic Times*, Dec. 11, 1879.

[29] J. G. Snead-Cox: "The Life of Cardinal Vaughan" (Burns & Oates; London, 1912), vol. i, pp. 190 *seqq.*

In a measure, it is biassed, but it so catches the true spirit of one aspect of the situation that it is worth repeating at some lengh. It runs:[30]

> Dr. Moran's arrival among us will inaugurate a reign of peace and unity ...He comes a great Irishman trained in Rome...to unite us all in the bonds of faith. Weak ones among us have, in times past, remembered things of earth, national jealousies and resentful feelings, where they had no place in the Church of Christ. A few disaffected spirits who objected to authority as exercised by Dr. Moran's predecessors had a resource in feelings which we blush to allude to, when we remember how they tried the courage and afflicted the heart of Dr. Vaughan. Our readers will know, without invidious references, in how many cases the good will to fight, the zeal to work, and the cheerfulness to undertake arduous and doubtful enterprises for the good of the people were lessened in Dr. Vaughan by rebellion in certain quarters, which found strength and support because his nationality left him weak.
>
> At the time of the celebrated Pastoral on Education...how many were emboldened to attack him who would have not attacked him had he been an Irishman? Who does not recall it clearly—the coldness from some time-serving public men of the old school, and other meaner exhibitions of antagonism. Many of our older public men, when Dr. Vaughan landed here (1873), had been trained in Ireland in the days when, for the national cause, the religious feelings were suppressed, so that Orangeman and Catholic could be one. The influence of a few men so trained, joining warmly in the administration of the Public Schools Act of 1866, which embodied exactly their own spirit, gave, by reason of their social position, and otherwise deservedly great authority amongst the Catholic people, a leaven of disloyalty to the Church's mandates when they were at all strict. This Dr. Vaughan had to encounter, and being a Catholic of courage, thoroughness and uncompromising fidelity to truth and principle, he met its accumulated fury cloaked under the name of a wish for peace and for conciliation of our neighbours. In facing and overcoming this foe he has done another good work, and cleared the path for his successor, for we think we may say that Dr. Vaughan left this foe almost dead...
>
> We, as journalists, may be pardoned a little natural self-gratulation on looking backwards over our career in respect to this matter of heart-whole loyalty to Church authority and Catholic truth. Started by Dr. Vaughan himself, in the darkest hour of his struggle with rebels and deserters, men who forgot their Catholicity in their irritation, and struck him in the weak point of his nationality—this journal has, through all its many modifications of proprietors, kept true to its initial idea of being one loyal, faithful, and Catholic voice to the people, one by means of which the august head of the Catholic Church here could, without loss of personal dignity, speak to his faithful flock...

Yet, while it is true that a few prominent Catholics did show a species of defection in 1879-80, and their influence had to be neutralised, that was only one factor, and certainly not the most important one, behind the move to inaugurate *The Express*. Much more significant was the need to awaken Catholics to a full sense of their responsibilities under their faith, to induce them to have a full confidence in their episcopal leaders whatever their nationality might be, and to mould

---

[30] *The Express*, May 24, 1884

them into an effective unit for the progress of the Church and its defence. In achieving that object various agencies could be employed, but as observation had shown that "the press is one of the most powerful instruments for doing good or spreading evil that has been invented in modern times, and knowing from experience how it can colour and even form the thoughts of a population", it was concluded that no greater service could be rendered than by taking over the *Catholic Times* and bringing it out as "a thoroughly Catholic weekly newspaper; and then, after a time, a daily morning newspaper, advocating the same principles and defending the same interests".[31].

R. A. DALY.

(To Be Concluded.)

* * * *

SHORT NOTICE.

IN SILENCE BEFORE GOD, by Père Philipon, O.P. (London: Sands & Co. 1955. 46 pp. 9d).

The sub-title of this paper-covered booklet is, An Examination of Conscience; readers who have been helped by Father Philipon's larger works will pass over nothing of his no matter how insignificant its format. It could be usefully tucked into every prie-dieu where religious kneel to make their examen. Even the author's gloss on St. Augustine's *Noverim Te, noverim Me* is characteristic: "Thee, that I may love Thee and give Thee glory, Me, that I may become humble and forgetful of myself."

The examination of conscience on my daily Mass and Communion also bears the imprint of a spiritual guide whose great aim is to lead the souls of religious to the ideals of praise and adoration: "Can my Mass be described as—'Receive, O Most Holy Trinity'?"

On every page of this booklet we find echoes of Père Philipon's comments on the Spiritual Doctrine of Sister Elizabeth of the Trinity. That book has had and still has a wide influence on religious who are striving to lead an interior life in the busy circumstances of apostolic activity. They, above all, will find much help in the examen on the Gifts of the Holy Spirit and the failure of our response.

M.O.

---

[31] *Ibid.*, Jan. 17, 1880.

Juridical Relationships Between Parish Priests and Clerical Religious. III

THE PARISH PRIEST AND THE FOUNDATION OF A HOUSE OF CLERICAL RELIGIOUS.

Summary:

Art. 1. The Foundation of the House, the Law before the Code.
Art. 2. The Foundation of the House, the Law of the Code.
Art. 3. The Power of the Ordinary to grant a Conditional Permission for the Erection of a House of Clerical Religious.

Art. 1—THE FOUNDATION OF THE HOUSE, THE LAW BEFORE THE CODE.

The permission to establish a house given to a clerical religious institute carries with it, under present legislation, the right to a church or public oratory, and to perform therein the sacred functions according to the rules of law.[94] It is obvious that the parish priest of the territory where the new foundation is to be made will be affected in many ways by the presence of a new church in his parish.

Prior to the Code the obligation of the Ordinary to consult the parish priest before granting permission to a clerical institute to open a new house with its church or public oratory was disputed. In the "Corpus Iuris" the Bishop in granting permission for the building of a new church had to safeguard the rights and incomes of churches already existing.[95] There is no direction of law, however, to be found imposing an obligation on the Bishop to consult the parish priest or to obtain his consent before granting permission for the erection of a church.[96] At the same time, the right of the parish priest or any other interested person to institute an appeal to the Bishop, or to seek an injunction and an action "de novi operis nunciatione" was generally acknowledged.[97]

After the foundation of the Mendicant Orders and again with the activity of the new Orders in the post-Tridentine era, the question became very prominent and much discussed. The discussion centred precisely on the point, whether in the erection of a church belonging to a clerical institute the Bishop had to consult the parish priest.

Two papal documents in particular gave rise to this discussion.

---

[94] C. 497, par. 2. See C. 1162, par. 4. See Coronata, o.c., vol. II, p. 32; O'Brien, o.c., p. 122.

[95] See cc. 43, 44, C. XVI, q. 1, c. 10, C. XVIII, q. 2.

[96] See *Praelectiones de Locis Sacris*, S. Many, p. 20. Note, however, his exception with regard to a new parish church or church of Regulars.

[97] "Nulla ecclesia in praeiudicium est alterius construenda," cc. 1, 2, X, De Novi operis nunciatione, V. 32.

Clement VIII in his constitution, "Quoniam," 23 July, 1603,[98] gave directions concerning the erection of houses and convents of Regulars. New houses or convents, especially those of Mendicants, were not to be erected unless it was certain that both the Regulars and other communities already established in that place and the new monastery would receive sufficient support. In order to obtain this certainty the local Ordinary had to summon and hear the Priors or Procurators of the existing communities and other interested parties, *aliis interesse habentibus.*[99]

Pope Gregory XV, in his constitution, "Cum Alias," 17 August, 1622,[100] stated that, despite this constitution of Clement VIII, some monasteries and convents had been opened in places where only a small number of religious could be supported; the result was that divine worship was neglected, and laxity in the observance of the regular life developed.[101] He directed that, in future, communities of male religious must consist of at least twelve members, and the superiors of the surrounding communities must agree to the new foundation, or at least, the Bishop must be certain that there will be sufficient support for all.[102] It was not absolutely necessary for the Bishop to consult the religious already established in the locality. If he were certain, from other sources, of sufficiency of support for the new foundation without any danger of detriment to existing houses, permission could be granted. It is to be noted that the phrase, *other interested parties,* is omitted in this constitution.

In the case where the foundation is the first to take place and no other Regulars are concerned the Bishop must consult the inhabitants of the area and seek their consent in order that the new community would have some assurance of sufficient support.[103]

Interpreting these documents canonists gave different opinions concerning the obligation of the Bishop to consult parish priests when there

---

[98]Fontes, vol. 1, 190.

[99]"Nisi vocatis et auditis aliorum in eisdem civitatibus, et locis existentium conventuum Prioribus seu Procuratoribus et aliis interesse habentibus," ibid., par. 1.

[100]Fontes, vol. IV, 1715.

[101]Ibid., par. 2.

[102]"...saltem duodecim Fratres aut Monachi, seu religiosi inhabitare, ac ex reditibus, et ex consuetis eleemosinis sustentari valeant, ac Priores seu Procuratores aliorum monasteriorum, Conventuum seu Domorum aliorum religionum, vel Congregationum, aut Societatum, seu Institutorum huiusmodi non solum in praedictis, sed etiam in aliis...ad id vocati et auditi fuerint ac tali erectioni consenserint." Ibid., par. 3.

[103]Ibid., par. 3.

was question of a new foundation of clerical religious in the parish.

Many canonists taking the words of Clement VIII, *other interested parties,* argued that the parish priest was to be consulted, because he had a very definite interest in the erection of a new church in his parish, with possible injury to his parochial rights, falling off in contributions to his personal support and that of the parish church, loss of members of his congregation to the new church and their consequent lack of instruction in the truths of religion.[104]

Others, however, maintained that it cannot be argued from these documents that there is an obligation for the Bishop to consult the parish priest before giving permission for the erection of a house of clerical religious in the parish. This was the commonly accepted teaching in the period immediately prior to the Code.

Pasqualigius argues from the text of "Cum Alias" to conclude that the parish priest need not be consulted by the Bishop.[105] He states that the parish priest is neither to be summoned nor heard when clerical religious are to be introduced into a locality for the first time. If there are no other religious communities already existing in the district of the new foundation, the Bishop is bound only to consult the residents of the place.[106]

Developing his argument, Pasqualigius goes on to say that, if the Bishop were obliged to consult the parish priest in every case by reason of the constitution "Quoniam" of Clement VIII, which is confirmed and extended by the present constitution "Cum Alias," there would be all the more reason for consulting him when no other religious foundation exists in the locality. The constitution, however, does not require this and only directs that the inhabitants of the place are to be consulted when there is question of the first foundation by religious. It follows, therefore, that there is no obligation on the Bishop to consult the parish priest.[107]

Passerinus follows the same line of argument, pointing out in addition that Pope Gregory was only speaking of the support of communities

---

[104]See *Consultationum Canonicarum,* Jacobi Pignatelli, ed. 3a. Veneta, Venetiis, MDCCIV, 10 tom. in 6 vol., vol. 1, Consultatione 179, n. 52 et seq.

Ius Ecclseiasticum Universum, P. P. Francesco Schmalzgrueber, S.J., 5 vol. in 12, Romae 1844, tit. 36, Liber III Decreatlium, n. 35 et seq.

Ius Canonicum Universum iuxta Titulos ouinque Librorum Decretalium, R. P. F. Anacleto Reiffenstuel, ed. novissima, Romae MDCCCXXXIII, 6 vol. in 5, tit. XLVIII, 11, n. 33, vol. 3, p. 726.

[105]*Singulares Quaestiones Morales Iuridicae,* Z. Pacqualigius, Romae, MDCLXII, Quaes. 251, a. 2, p. 435.

[106]Ibid.

[107]Ibid.

consisting of twelve members. As regards the phrase, *other interested parties,* he also maintains that the parish priest is not to be included and those interested are the residents who, therefore, are to be consulted.[108]

This opinion is presented and defended very ably by De Buck and Tinnebroeck and their conclusion is: "Provided that the Ordinary safeguards the parochial rights, it is lawful for him to grant permission for a foundation of clerical religious even though the parish priest is unwilling."[109] Bouix follows this opinion, as also Piat, Wernz.[110]

All these opinions favouring the liberty of the Bishop recognised, however, the right of the parish priest to institute an action, "de novi operis nunciatione."[111]

Bouix states that although the Bishop is free to act without consulting the parish priest, the latter nevertheless is also free to present himself to the Bishop to defend his rights.[112]

Art. II—THE FOUNDATION OF THE HOUSE, THE LAW OF THE CODE.

This question has not been explicitly solved by the Code. In the section dealing with the foundation of a religious house no mention is made of consulting the parish priest.[113] Some canonists conclude from this that the old difficulty has been solved. By the omission of any reference to the parish priest at this point, they claim that the Code legislates for the freedom of the Ordinary in giving permission for the foundation of a house of clerical religious. Vidal following the opinion of Wernz maintains this.[114] He writes that, although the parish priest is ordinarily not included among those *interesse habentes,* nevertheless, if he depends solely on the spontaneous offerings of the faithful he has good reason for instituting an action to protect his rights.[115] Creusen

---

[108]*Commentaria in Librum Sextum Decretalium,* P. Petri Mariae Passerini, Romae, MDCLXVII, 4 vol. In quartum et quintum librum sexti Decretalium, Pars. 111a., tit. VI, vol. IV, p. 371 seq.

[109]*Examen Historicum et Canonicum libri R.D. Mariani Verhoeven de Regularium et Saecularium Clericorum Juribus et Officiis,* Gandavi et Bruxellis, 1847, Cap. XXII, XXIII.

[110]*Tractatus de Jure Regularium,* D. Bouix, 2 vol., Parisiis, 1855, vol. 1, p. 268 seq.

Praelectiones Iuris Regularis, M. Piat, 2 vol., ed. 3a. Tornaci 1906, vol. 2, pars V, Cap. 11, Quest. 325.

Ius Decretalium, pars 11, p. 283.

[111]cc. 1, 2. X, De Novi operis nunciatione, V. 32.

[112]Ibid., p. 301. See Wernz, Ibid., p. 287; Piat, Ibid., ques. 325, n. 3.

[113]Titulus IX, CC. 495, 496, 497.

[114]Wernz-Vidal, o.c., tomus. 111, Cap VII, n. 75.

[115]Ibid.

in speaking of the erection of a clerical religious house does not make any refernce to the parish priest.[116] The same is true of Ferreres[117]

Coronata too, maintains that the consent of the parish priest is not required. At the same time he also points out that the Ordinary must be certain that no harm will come to the parish because of the new foundation.[118]

There can, however, be no doubt that the Bishop before granting permission to a clerical institute to erect a house and church or public oratory must consult the parish priest. In the third book of the Code, which deals with "de Rebus," a special section is given over to legislation on churches and oratories. In Canon 1162, par. 3, this condition for the foundation of a church is laid down: "In order that the new church may not, without proportionate spiritual benefit to the faithful, injure the interests of the churches already established, the Ordinary before giving his consent for the building of a new church, should hear the rectors of such neighbouring churches which may be concerned, the prescription of Canon 1676 being observed." By virtue of Canon 1676, the pastor of a neighbouring church who believes that the spiritual good to be effected by the new enterprise will be disproportionate to the injury done his church may sue for an injunction before his Bishop, and ask for an interruption of the new work until such time as the rights of both parties have been defined.

The parish priest must be included in the term, *rectors of neighbouring churches*. The term is here used in a generic sense and not in the specific, technical sense of Liber 11, Caput XI, de Ecclesiarum Rectoribus of the Code. If the rectors of adjacent churches were to be consulted the parish priests being excluded, the parochial ministry would be exposed to the danger of suffering some harm. Again, Canon 1161 defines a church as a sacred edifice dedicated to divine worship, with this particular purpose that it should be open to all the faithful for divine worship. Consequently, when the next Canon, par. 3, speaks of the rectors of the neighbouring churches, all who are in charge of such churches, either as rector (Canon 479), superior (Canon 497, par. 2), or as parish priest (Canon 451, seq.) are included.

Granting that the sources of Canon 1162, par. 3, deal with the

---

[116]*Religious Men and Women*, p. 28, n. 32 seq. See *Epitome*, tomus 1, vol. 11, ed. 7a., p. 450, tomus 2, ed. 6a., p. 329.

[117]*Institutiones Canonicae*, J. Ferreres, S.J., ed. altera, 2 vol. Barcinone, 1920, vol. 1, lib. 11, titulus IX, Caput V, p. 802, 111. See O'Brien, o.c., pp. 101 seq.

[118]*Institutiones*, vol. 1, p. 621. See *De Iure Religiosorum*, L. Fanfani, ed. 2a., Marietti, Romae 1925, n. 21, CpR. V, pp. 332-333, Schaefer, o.c., p. 144.

question of the relationship between parochial churches and churches that do not pertain to clerical institutes, nevertheless the canon states absolutely that *no* church shall be erected without the explicit written consent of the local Ordinary, etc.[119] When dealing with clerical religious the directions of Canon 497, which deals with the foundation of religious houses, must also be observed. These different canons are mutually complementary and not exclusive. If the case of churches belonging to clerical institutes were to be considered as already dealt with, this canon dealing with churches in general would have to include explicit mention of the exception in favour of the churches of clerical religious. In paragraph four of this canon it is stated that, although religious have obtained consent from the local Ordinary for the erection of a new house in the diocese or city, they must obtain permission from the local Ordinary before they build a church or public oratory in a certain and definite place. In accordance with the interpretation just given, this means that the Ordinary has to consult the parish priest among others, before giving his permission for the erection of the church in a specified place.[120]

It is much discussed as to whether this obligation to consult, in this case 'vicinarum ecclesiarum rectores," is required for validity or for lawfulness.[121] In view of the probable opinion concerning the words, "satis est ad valide agendum," of Canon 105, section 1, which holds that consultation is for lawfulness only, it must be considered for all practical purposes that the consultation of the parish priest by the Ordinary is for lawfulness.[122]

Art. III—THE POWER OF THE ORDINARY TO GRANT A CONDITIONAL PERMISSION FOR THE ERECTION OF A HOUSE OF CLERICAL RELIGIOUS.

The question now to be considered is whether the local Ordinary, in order to safeguard the welfare of the parish priest and his parish, may grant permission to the religious to erect a house without the right of having a church or public oratory, or in the case where permission is granted with the right to a church, may the Ordinary impose limitations with regard to the type of functions to be carried out, or with regard to the time at which they are to be held in the church.

---

[119]Fontes V, 3591, 3595, 3648.

[120]*Institutiones Iuris Canonici*, P. Berutti, 5 vol., vol. IV. *De Rebus*, Marietti, Romae-Taurini, 1940, p. 20. See Cocchi, o.c., Liber 11, pars. 11a., ed. 5a., 1932, tit. IX, n. 34, n. 15. O'Brien, o.c., p. 124.

[121]C. 105.

[122]*See Canon Law, a Text and Commentary*, T. Bouscaren, S.J., and Adam C. Ellis, S.J., Bruce Publishing Co., Milwaukee, 1948, p. 91; Schaefer, o.c., p. 296, n. 581, and notes 524, 525.

In considering this question two fundamental conditions must be kept in mind.

1) The Ordinary has power to derogate from the common law, only when this power has been expressly granted to him.[123]

2) All clerical religious institutes have the right to a church or public oratory and to perform therein the sacred functions according to the prescriptions of law.[124]

It is clear, therefore, that the Ordinary has no power to deprive the religious of their right to a public church or ortaory, or to restrict their activities in the church with regard to sacred function, in view of the explicit right granted to the religious by Canon 497, par. 2. It is generally argued from this that it is never possible to limit the rights of religious in these matters. Goyeneche states that the permission to erect a house automatically carries with it permission for a public church or oratory, in the case of clerical religious, and even though a special and new permission is necessary from the local Ordinary to erect it in a determined place, he maintains that this permission may not be refused.[125] This is also the opinion of Coronata and O'Brien.[126]

In speaking of the erection of religious churches and oratories O'Brien writes: "In view of these considerations, it is clear that the right of the religious in question to have their own proper churches as decreed in Canon 497, par. 2, cannot be limited or restricted by local Ordinaries. This is now held by practically all canonists."[127] Among others, he quotes Schaefer,[128] Chelodi,[129] Wernz-Vidal,[130] Coronata,[131] Fanfani,[132] Vermeersch,[133] Larraona.[134]

(To be concluded).

T. J. CONNOLLY.

---

[123]C. 81.
[124]C. 497, par. 2.
[125]*Iuris Canonici Summa Principia*, S. Goyeneche, C.M.F., Typ. Pol. Cuore di Maria, Romae, 1938. Pars II et III, Lib. II, p. 28, 15.
[126]*Institutiones*, vol. I, n. 524. and not 1, p. 624.
Exemption of Religious, p. 123.
[127]o.c., p. 123.
[128]o.c., 342.
[129]o.c., de Personis, n. 249, p. 392, note 1.
[130]o.c., III. n. 77.
[131]o.c., I, 524.
[132]*De Iure Religiosorum*, 21 and 329.
[133]*Periodica* XVIII, 1929, p. 93 seq.
[134]CpR. V, 1924, p. 427.

Moral Theology

THE LAWS OF FASTING.

Dear Rev. Sir,

Francis, a city office worker, requests a dispensation from the Lenten fast on the plea that he cannot work efficiently if he limits himself to a few ounces in the morning. His principal meal is taken in the evening, and during lunch hour he usually has something light, such as a salad and a little cold meat. His case is typical of many others, some of whom seek a dispensation to satisfy their conscience, while others simply judge themselves exempt and are content to abstain from meat on Fridays. Is it true that the majority of our people are not bound to fast? Further, if they are so bound, would there be sufficient reason for a dispensation in most cases? Do you think a priest who is asked for a dispensation should assume that there is a just cause *ex communiter contingentibus,* or must he enquire in each instance?

2. According to the principle: *potus non frangit ieiunium,* the laws of fast appear to place no limit on what one may drink. Also, we were taught that a little solid food may be taken with the drink, *ne potus noceat.* Would it be lawful to have a small meat sandwich at morning or afternoon tea on a fast day?

PASTOR.

REPLY.

According to the terms of the recent Lenten Indult, Francis may lawfully take sufficient at breakfast to enable him to fulfil his ordinary duties. The laws of fast are intended as a penitential exercise, and so it is not surprising that their observance entails some inconvenience. The feeling of hunger is never a pleasant one. It would seem, however, that the difficulties are sometimes exaggerated by both priests and people. Though it may be true that many persons, especially those engaged in manual labour, find it practically impossible to fulfil their duties and observe the ecclesiastical fast, it would be surely a hasty and disloyal judgment to conclude that the Church imposes a universal obligation which is beyond the capacity of the generality of her children. If a large proportion of the faithful consider the laws of fast as something beyond them, should we not ask if these laws are being interpreted reasonably? Let us examine the laws of fasting as they are applicable since the promulgation of the Code, and later modified by concessions graciously granted by the Holy See for the Universal Church, and

especially to suit the particular circumstances obtaining in Australia and New Zealand. We may then be in a better position to judge the extent of their binding force. The obligation to fast has varied somewhat from age to age, but has always been in accordance with the needs of the times and the ability of the faithful to observe it. What is enjoined at present may be called a development of the discipline which has existed from the very beginning of Christianity, and has its roots even in the Old Testament. To understand the modern practice of fasting, it is useful to glance at the customs from which it arose.

FASTING IN THE EARLY AND MIDDLE AGES.

It is well known that at certain seasons, especially during Lent, the early Christians practised fasting.

Probably, the example of our Lord and of the Apostles was the reason for the custom, which does not seem to have been first introduced by intervention of ecclesiastical authority. A fast in those early days meant what the word implies, abstention from food; and it was not broken till evening. Food was taken only once, and this practice seems to have been preserved down to the Middle Ages. St. Thomas[1] wrote that fast was prescribed by the Church to overcome concupiscence, but in such a way as not to destroy our nature. Concupiscence is refrained by eating less frequently, and nature's needs can be served by eating once a day; people generally can satisfy what nature demands by one meal. So the Church determined with moderation that those who fast should take food only once in the day. The time for taking the one meal, in St. Thomas' day, was *circa horam nonam* (about 3 p.m.). He does not discuss the question of any further nourishment later in the evening, and food in the morning would seem not to have been customary at all. He recalls the proper and common practice of taking a meal at mid-day, and concludes that the mortification involved in postponing dinner till the ninth hour is real but not excessive. As the time for celebrating the divine Mysteries was gradually brought forward, the hour of dinner on fast days was also anticipated. From the fourteenth century, it was taken at noon. This meant that something else was required by way of nourishment before retiring, as otherwise sleep would be difficult. We have evidence that in some monasteries, as early as the ninth century, it was permitted to the monks after their evening work, and also in Lent and when the Office for the Dead was recited, to take something by way of drink before Compline. To

[1] S.T. 2.2ae. Q. 147, a 6 and 7.

save time on those days, the spiritual reading or conference (*collatio*) was held in the refectory and not in the church; hence the name 'collation' for this light meal, at which some food was permitted, originally to aid the assimilation of the liquids, and in course of time as slight nourishment.[2] The morning *frustulum* or morsel, which is taken for granted for the last hundred years and more, is a relatively recent development.[3] It is now recognised in the law of the Code (Can. 1251).

SEVENTEENTH AND EIGHTEENTH CENTURIES.

To appreciate better the present discipline on fasting, it is well to know something of the rules observed by our fathers in the distant and not too distant past. According to the teachings of St. Alphonsus[4] (1696-1787) the ecclesiastical precept of fasting included three elements. i) Only one meal could be taken in the day. ii) Abstinence from flesh meat was enjoined as of the essence of the fast, and from eggs and milk products as of grave obligation, at least during Lent. iii) The hour for dinner, or the one meal allowed, was fixed at not-before-noon; and to anticipate it to a notable degree, without a just cause, would be probably a serious sin. One meal a day and complete abstinence from meat are both essential to the fast; other circumstances must be observed under pain of serious guilt, but their neglect does not substantially destroy the fast. A light collation is permitted in the evening, but we shall have opportunity to mention it later. No provision is made for any nourishment in the morning.

In the hundred odd years following the death of St. Alphonsus, conditions and customs changed, and with them the opinions of theologians on the obligations of the laws of fasting. Consequent on the teachings of Pope Benedict XIV (1675-1758) in the Encyclical *Non ambigimus*[5] (31st May, 1741) and the Constitution *In Suprema*[6] (22nd August, 1741) that fast and abstinence from meat were not in-

---

[2]Cf. Billuart *Tract. de Temperantia.* Dissert. II, art. 4.

[3]The first official mention of the morning frustulum seems to have been a reply of the S. Penitentiary (21st November, 1845): *An permitti possit ut mane diebus ieiunii in parva quantitate sumatur cafaeum aut chocolate cum frustulo panis ut fit in regione Canadensi?* Resp. *Eos qui talem usum sequuntur non esse inquietandos.* Quoted by *Scavini, Theologia Moralis Universa ad mentem S. Alphonsi.* Milan, 1879. vol. I, n. 273.

[4]*Theologia Moralis.* Lib. III, nn. 1004, 1010 and 1016.

[5]*Nolumus tamen vos ignorare, cum huiusmodi necessitate et servandam esse potissimum unicam commestionem, sicut alias heic Romae ac nos hoc anno, urgentibus causis dispensantes, expresse praescripsimus.*

[6]*Quibuscumque et quacumque occasione . . . dispensari contingerit, ab omnibus omnino, nemine excepto, unicam commestionem servandam . . . tenore praesentium declaramus et edicimus.*

separable, it became the accepted doctrine that the substance of the fast could still be kept, even though meat were taken at the one meal allowed. As an example of a later theologian, we may refer to Cardinal D'Annibale (1815-1892). In the fifth edition of his *Summula Theologiae Moralis* published at Rome, 1908 (a posthumous edition appearing only ten years before the Code) we find that three things are enjoined by the ecclesiastical precept of fast: i) abstinence from food, except at the principal meal; ii) abstinence from certain foods, namely flesh meat and, during Lent, also from eggs, butter, cheese, etc., and iii) a fixed hour for the meal, i.e., not before mid-day. The first only of these pertains to the essence of the fast, the second is required for its complete observance (as a *pars integralis*),[7] and the third is purely accidental. In addition to the evening collation, something is allowed in the morning.

THE CODE OF CANON LAW.

The promulgation of the Code introduced into the written law permission to have some food in the morning and evening, in addition to the principal meal on a fast day. More important, it made it clear that fast and abstinence were not only two different things, but that the law of fast in no way included the obligation of abstaining from flesh meat. It abolished the old prohibition against taking fish and flesh at the same meal, and left it to the discretion of the faithful to change the evening refection with dinner. Eggs, butter, cheese, etc., are no longer forbidden with meat. The canons in question are:—

1250. The law of abstinence forbids taking as nourishment meat, meat juices, but not eggs, milk products, or condiments of any kind, though made from animal fats.

1251 § 1. The law of fast prescribes that not more than one full meal (*commestio*) be taken during the day; but it does not forbid that some food be taken in the morning and evening, observing approved local custom.

§ 2. Neither is it forbidden to eat meat and fish at the same meal nor to change the evening refreshment with dinner.

The essence of the fast is the taking of only one meal. Provided this is secured, the fast is substantially kept; and if it can be secured without undue hardship or inconvenience, the faithful are bound to observe it. Limitation to one meal does not mean we are allowed to take nourishment only once in the day, for the law expressly permits

[7] Op. cit., vol. III, n. 130.

food on two other occasions, in the morning and at evening, or in the morning and at mid-day, if we prefer to take the meal in the evening. To take the meal in the morning would still be within the substance of the law; and if there were sufficient reason would be free of all blame.

Though the virtue of temperance imposes its own limits, the ecclesiastical law of fast places no restrictions on what may be taken or how much at the principal meal. (Theologians discuss how long it may last and still preserve its moral unity; but the question seems superfluous. At any rate, they agree that a meal which is protracted for two hours is still the one repast—this should be sufficient even for the most famished.) The other two occasions are not referred to as 'meals' (*commestiones*), but rather as 'some food' (*aliquid cibi*). There is a limit as to quantity; and the kind of food that may be taken is also restricted. As conditions vary from one country to another and among different peoples, the universal law leaves it to local custom to determine the nature of the food and the amount allowed. Two observations must be made: i) meat is not permitted at these refections or collations; and ii) taken together they should not amount to the quantity which would make a full meal.

i) The collations owe their origin, as we have seen, to custom. What may be lawfully taken at either of them is also regulated by custom. Custom here does not mean the continued and long-standing mode of acting which is sufficient, with the legal consent of the legislator, to establish or abrogate a law; it rather implies the accepted usage of the people of a certain locality, which the legislator accepts as determining his law. In this regard, we do well to heed the warning of S. Alphonsus to attend to the authority of recent rather than ancient authors, who could not know beforehand what practices would be adopted by posterity.[8] In some places, eggs, butter, and other milk products were forbidden, while they were allowed in other countries. In Australia they have been allowed, except on Ash Wednesday and Good Friday, at least since the Indult given by the S. Congregation of Propaganda (29th August, 1887), in reply to a request of the Fathers of the First Plenary Council.[9] Meat was universally excluded and still remains so by the general law. The year after the promulgation of the Code, the Cardinal President of the Pontifical Commission for its

---

[8]Op. cit., n. 1025.

[9]Decrees of First Plenary Council. Dec. n. 212. The rescript containing the Indult which governed fast and abstinence in Australia for many years appears in the Orlo for 1888, p. 49.

Interpretation made it clear that there was no modification in this matter.[10] (By virtue of an Indult given at the request of the Fathers of the Fourth Plenary Council, meat may be taken at both collations;[11] but this concession is due to the special intervention of ecclesiastical Authority and is not based on custom).

ii) Since the essence of the fast is one meal, the amount which may be taken outside this meal should fall notably short of a second full repast. According to a proposition condemned by Pope Alexander VII,[12] small quantities of food taken several times would amount to a grave violation of the fast, so the two collations must be considered as capable of coalescence, and together should be less than a full meal. The expression used in the law *'aliquid cibi'* suggests something very moderate, certainly nothing like half a big dinner.

AMOUNT ALLOWED AT COLLATION.

A. Older Writers.

With regard to the precise amount that may be taken at the collation much has been written, both by the older authors and in our own day. St. Alphonsus[13] ennumerates various doctors who endeavoured to establish norms for the amount of food that may be taken, based on a fraction (a third, a fourth, etc.) of the amount required for a full and satisfying meal. This does not seem to suit, as it can become too indulgent, and for that reason is rejected by some. Further, it has the objection of being vague and so leaving the way open to scruples. Others with better reason affirm that eight ounces are allowed at the evening refection.[14] The Saint's teaching would be fairly contained in his quotation from the Dominican Milante (d. 1749), whom he accredits with strict views: "The small supper should be moderate if it is to be free from fault. The amount taken should not ordinarily exceed eight ounces. This is the teaching and practice of men who excel in piety and learning. I have said 'ordinarily', because for a just reason, one

---

[10]29th October, 1919. *A.A.S.* XI., 480.

[11]Acta et Decreta Concilii Plenarii IV. Australiae et Novae Zelandiae. Dec. 535. Also Appendix XII.

[12]D. 1120. Cf. Noldin. De Praeceptis. n. 680, a.

[13]Op. cit., n. 1025.

[14]As St. Alphonsus is often quoted or referred to in this matter, it may be well to give his own words: *Recentiorum autem, quod ad quantitatem pertinet alii . . . dicunt ex consuetudine permitti ieiunantibus quartam partem coenae. Sed haec regula non multum mihi arridet: nam vel potest esse nimis indulgens, et ideo reprobant eam Salmantacenses et Diana cum aliis; vel saltem est valde obscura scrupulisque obnoxia. Melius igitur alii communiter asserunt permitti in collatiuncula octo uncias cibi.* He then names almost a score of authors who accept this teaching.

may require a greater and more abundant amount of food, namely, when in need of more nourishment." All would admit that two ounces is not a grave deviation from the accepted standard, and so would permit it to a man who needed it. To end all anxieties, whether a man usually partook of a hearty meal or was content with a small amount, he could with a clear conscience take eight ounces of food at his evening refection; and if he were in need of it, something more—about another two ounces. One may ask if this is not more indulgent than the opinion which allows a quarter of a full meal. Forty ounces is more than two pounds, and we think it exceeds what the average man would eat at his dinner.

Though St. Alphonsus accepts the opinion of an absolute standard for the amount permissible at the collation, his was not the only opinion current at the time, as he himself admits. Billuart (1685-1757), the great Dominican Theologian, also observes the divergence of opinions among theologians on this point.[15] Some would permit an ounce and a half of food, others two, three or even six ounces. The objection is that not all food is equally nutritious, and the need for food differs with individual men. All such attempts to define the amount precisely must be rejected as purely arbitrary and of no practical value. Others would take into account the individual needs of different men and would set the amount at a half, a third, a fourth or a fifth or sixth part of a full meal. This opinion is no less arbitrary than the first and open to the same objections. Two criteria must be kept in mind when deciding the amount of food permitted at the evening collation. Custom is the first of these, for the collation came into use by custom and the legislator has left it to custom to regulate the acts of the faithful with regard to anything over and above the principal meal. Each one may conscientiously conform himself to what is usual among men of reputable lives. If *per accidens* he does not require so much to enable him to fulfil the duties of his state in life, he may take advantage of the common acceptance of the law, should this happen to be in his favour. The other criterion is the need of the individual. A delicate man may require more than one who is strong, a person who normally needs a big meal should have more than one who eats very sparingly. St. Thomas wrote about the principal meal (S.T. 2.2 ae, Q. 147, art. 6, ad 1) the amount of food should not be determined equally for all, because of the different dispositions of men, whence one requires much and another less food. The same is applicable, in due proportion, to the collation. Those who

---

[15] *Tractatus De Temperantia.* Dissert. II., art. V., par. IV., IV.

need more may have something above what is commonly allowed. The reason for the collations is to sustain our necessary strength. We should fast to overcome our concupiscences, but not to such a degree that we are forced to relinquish or curtail the activities of our state of life.

B. Post-Code Authors.

Manuals published since the Code generally explain the law of Can. 1251. Following the principle of Can. 6, more or less, they are reluctant to depart from what was previously in force. A glance at a few of the more widely known works may prove interesting. Prummer[16] describes the rule of St. Alphonsus *melior vel saltem simplicior et facilior,* and adds that it is commonly adopted by modern writers. Merkelbach,[17] likewise of the Dominican school, considers it more reasonable to determine the amount allowed at the evening collation according to the condition and occupation of the individual and other revelant circumstances; but he holds the absolute norm of eight ounces, or ten for those who need them, certain in practice, because it is the accepted custom. He maintains that the intervention of the Holy See would be needed to sanction a practice of accommodating the amount of the collation to the requirements of the individual. All may avail of the amount permitted by the absolute norm, even though it may be equivalent to a fully satisfying meal for some. This, however, is *per accidens* and the sign of a weak stomach. Noldin[18] would allow a fourth part of what constitutes a full meal, or eight ounces, i.e., the relative or the absolute norm, whichever seems preferable. Further, more could be taken by those who otherwise could not fulfil their duties. Genicot[19] would not blame the person, who, from necessity, exceeded somewhat the amount of ten ounces. The reason is that a slight excess does not substantially break the fast, and the mind of the Church these days would be that the faithful who endeavour to keep the fast should not be unduly burdened. With regard to the morning refection, he gives the common teaching of two ounces, but notes that some would allow what is necessary for each person to fulfil the duties of his state in life—*quod probabile est.* Our final reference will be to a son of St. Alphonsus, the late Father Damen.[20] In a scholion at the end of his

---

[16] *Manuale Theologiae Moralis,* Ed. 8a. Vol. II., n. 655.
[17] *Summa Theologiae Moralis.* Ed. 5a. Vol. II., n. 958.
[18] *Summa Theologiae Moralis.* Ed. 30a. Vol. II., n. 682.
[19] *Institutiones Theologiae Moralis.* Ed. 16a. Vol. I., n. 437.
[20] Aertnys-Damen. *Theologia Moralis.* Ed. XV. Vol. I., n. 1047.

section on Fast he mentions the opinion held by not a few authors[21] that many persons who require something beyond what was usually admitted may still keep the law of fast in substance by taking what was needed, but having only one full meal in the day. He quotes the Council of Malines (1937) which was approved (for Belgium) by the Holy See, wherein this method of keeping the fast is commended by the Bishops to their people. He sums up the position thus:—

a) Those who can, should observe what was hitherto accepted by custom.

b) The quantity may be increased if necessary, but not to a notable degree. Otherwise the substance of the fast is not observed.

c) No one can be compelled to fast, if unable to do so. Nevertheless, it is desirable that as many as possible of the faithful should share in the spirtual fruits of the ecclesiastical fast. Perhaps custom will eventually establish that the law of fast is observed in its entirety by taking just what is necessary, in the morning and evening—without any attempt to determine the precise quantity.

A reasonable summing up of the prescriptions of Can. 1251, according to present theological opinion, would seem to be:—

i) The law of fast limits the faithful to one full meal in the day. There is no restriction as to the kind of food; and so even meat is allowed.

ii) Food may be taken also in the morning and at evening. The quantity and quality are regulated by custom. Universal custom permits about two ounces in the morning and eight or ten ounces in the evening. These amounts may be taken, even by those who do not strictly need them. Meat is not allowed at either of these 'collations'. Eating between meals is forbidden.

iii) Taking of food in excess of what is generally allowed does not substantially break the fast, unless the total eaten outside dinner amounts to a second full meal. Need of nourishment to conserve the strength needed for one's work excuses from all guilt in thus exceeding the amounts generally allowed at morning and evening.

iv) Dinner may be taken either at mid-day or in the evening. Breakfast should not be made the principal meal, except for sufficient reason. Those who need a hearty breakfast and can be satisfied with the equivalent of the collations at mid-day and evening, in all probability do not violate the fast.

---

[21]Those referred to are: Ami du Clergé, 1921, p. 81. Eph. Lovan, 1927, p. 207. N. Rev. theol., 1936, p. 137, etc.

v) All who can attend to their duties while taking less than the equivalent of a second full meal are bound to do so. They can observe the substance of the law, though they do not keep the law in all its perfection.

vi) Any one who is unable to fulfil the duties of his state in life unless he has the equivalent of a second full meal in the day, is exempt from the fast. Ad impossibile nemo tenetur.

GENERAL RELAXATIONS SINCE THE CODE.

The distress of the second World War and the shortages of food made the observance of these rules difficult. An Indult of His Holiness Pope Pius XII. empowered the local Ordinaries to dispense the faithful from the laws of both fast and abstinence, except for Ash Wednesday and Good Friday.[22] After the cessation of hostilities, the same Indult was extended indefinitely by virtue of a decree of the S. Congregation of the Council[23] (22nd Jan., 1946). Three years later (28th Jan., 1949), these relaxations were modified by a new decree of the same Congregation,[24] which still remains in force. The Ordinaries are given the Faculty to dispense from the laws of fast and abstinence, but all Fridays must remain days of abstinence; and fast and abstinence is to be observed on Ash Wednesday, Good Friday, the Vigil of the Assumption of the Blessed Virgin and Christmas Eve. Eggs and milk products may be taken everywhere, even in the morning and evening of days of fast and abstinence. It will thus be seen that at the present moment, the application of the laws of fast and abstinence rests, for most practical purposes, with the Ordinary.

INDULT FOR AUSTRALASIA.

Reference was made above to the Indult granted by the S. Congregation of Propaganda for Australia and New Zealand. (30 Oct., 1937, and renewed in Nov., 1947, for a further ten years). By virtue of this particular Indult a) All Fridays are days of abstinence; b) Ash Wednesday, and the Fridays of Lent and Quarter Tense are days of fast and abstinence; c) The other days of Lent and the Wednesdays and Saturdays of Quarter Tense are days of fast without abstinence. Further, it was granted that the law of fast should not affect the quality of the food permissible at the morning and evening refections, at which even meat may be taken.

---

[22] *A.A.S.*, 1941, p. 516 This Indult was published by the S Congreg for Extraordinary Ecclesiastical Affairs.

[23] *A.A.S.*, 1946, p. 27.

[24] *A.A.S.*, 1949, p. 32.

In the recent Lenten Indults, their Lordships ennumerated the days of fast and abstinence for Lent (Ash Wednesday and every Friday, i.e., up to Good Friday inclusive), and the days of fast only (the other days of Lent, except Sundays and the Feast of St. Patrick). Attention should be drawn to the omission of all mention of a definite amount of food.

Two lighter meals are allowed for the morning and evening collations on fast days at which those bound by the law may take whatever is necessary to enable them to perform their ordinary work. If these two lighter meals do not amount to the equivalent of a second full meal, the substance of the fast is preserved; if more than that is required, a person would not be bound to fast.

Let us now return to the case submitted. Francis could increase the amount he has for breakfast and still keep the fast. His usual lunch is very light, and taken with a more substantial morning meal would not approach what is usually regarded as a full meal for an adult. If even then he is unable to work efficiently, he may *tuta conscientia* apply to himself the provision of the Lenten Indult and have what is necessary to enable him to perform his ordinary work. By restricting the amount of food, he would do penance, but he would not be observing the fast (*unica commestio*), if he had to take what was the equivalent of a second full meal. In such circumstances he is exempt from fast, because of impossibility. While there are many among our people who could not observe the laws of fast contained in the Code in all their perfection, we do not agree that the majority could not keep it at least subsantially, especially with the generous concessions that have been made available in recent times by the Holy See. We think a priest who is asked for a dispensation from the law of fast should enquire about the circumstances which prompt the request, and satisfy himself that there is reason for the dispensation.[25]

2. Our correspondent rightly observes that the laws of fast place no limit on what one may drink. Nor is there any distinction between various kinds of drink. Though milk may be considered in some countries as a food, we believe that Australians take it as a drink; and the question of the nature of what is taken must be decided according to the common usage of the locality. A little solid, v.g., a biscuit or a morsel of bread, is permitted with liquids, but it must be of practically

[25] An excellent treatment of the whole question of the ecclesiastical Fast may be had in a pamphlet, reprinted from the Irish Ecclesiastical Record, by the Most Rev. Michael Browne, D.D., D.C.L. (Dublin, 1938).

no value as nourishment. We have no doubt that a meat sandwich would be forbidden. Meat is allowed at the collations only as a concession, as the law of the Code does not permit it except at the principal meal. Meat is always numbered among the nutritious foods, and it is difficult to understand how it can be taken merely *ne potus noceat.* Of course, a small amount of meat at morning or afternoon tea would not constitute serious matter, but it would be a violation of the fast.

* * * *

AFTERNOON MASS AND THE EUCHARISTIC FAST.

By Apostolic Letters issued *Motu Proprio*[1] and dated 19th March, 1957, His Holiness, Pope Pius XII, has granted further concessions with regard to the celebration of Mass and the reception of Holy Communion, during the hours after noon, beyond what were given in the Apostolic Constitution *Christus Dominus* (6th January, 1953). Also the general laws of fast before Mass and Communion have been made uniform, irrespective of the hour, whether during the morning, after mid-day or at mid-night. The new provisions came into force on 25th March last.

In the preamble to the document the Holy Father recalls that at the beginning of 1953 he authorised the local Ordinaries to permit the celebration of Mass after noon, on certain conditions. His motive was to enable the faithful to communicate more frequently, and to give them an opportunity to fulfil the obligation of assisting at Mass on days of precept. The fast prescribed for the celebrant of the afternoon Mass, and for the faithful who received Communion thereat, was abstention from solid food for the space of three hours and from liquids for one hour. Having had experience of the wonderful spiritual good that followed these concessions, the Bishops of the Universal Church expressed their grateful appreciation. At the same time, many of them requested that faculties be granted to have Mass during the afternoon, not merely on the days enumerated in the Constitution *Christus Dominus*, but even daily. Further, they sought that a definite period of fast should be determined for Mass and Communion during the hours of the morning.

Taking into account the changes in public, industrial, and social life, His Holiness has acceded to the earnest requests of the Bishops, and has issued new regulations, which are comprised in four paragraphs of the *Motu Proprio.* Let us examine them separately.

[1]The only text of the *Motu Proprio* available at the time of writing is that published in the *Osservatore Romano* of 22nd March, 1957.

1. Local Ordinaries, not, however, Vicars General, unless they have been given a special mandate, may permit the daily celebration of Mass during the hours after noon, if the spiritual good of a notable portion of the faithful requires it.

a) The term "local Ordinary" embraces, besides the Roman Pontiff, the residential Bishop, an Abbot or Prelate *nullius,* and their respective Vicars General, an Apostolic Administrator, a Vicar or a Prefect Apostolic, each for his own territory, and, likewise, whoever, in default of any of the foregoing, temporarily succeed to government, either according to law or approved constitutions. (Can. 198.) The Vicar Capitular or Administrator of a vacant Diocese would thus be included. The Vicar General, by reason of his office, enjoys the same jurisdiction in the entire diocese as does the Bishop *iure ordinario,* unless the Bishop reserves certain matters to himself, or the law requires a special mandate from the Bishop. (Can. 368.) The Vicar General may not permit the celebration of Mass during the afternoon, unless the Bishop has given him a mandate to do so.

b) Mass may be permitted during the hours after noon (*horis postmeridianis*). This is a derogation from the prescriptions of can. 821, par. 1, which states that Mass should not begin earlier than an hour before dawn or later than an hour after mid-day. Exceptions were already recognised: for Christmas, in the succeeding paragraphs of the same canon; and for the Vigil of Easter, in the decree of the S. Congregation of Rites for the restoring of the liturgical Order of Holy Week. (n. 9.) The exception for evening Masses in the Constitution *Christus Dominus,* required the intervention of the Ordinary, and his intervention is still required in the latest concessions. A priest may lawfully celebrate Mass which begins before 1 p.m. without requesting any faculty from the Bishop; but he may not go to the altar at a later hour, unless the Mass has been authorised by the Ordinary.

c) The Mass may begin at any hour after noon; and it is now not necessary to fix the time for after four o'clock, as was set down in the Constitution *Christus Dominus.* This seems to follow from the wording of the latest document, in which the expression used is *horis postmeridianis,* not *horis vespertinis* as in n. VI of the *Christus Dominus,* and also from the fact that no hour is given as the earliest at which Mass may begin. The Bishops are empowered to permit Mass after the hour set down in the Code (can. 821, par. 1). Neither is any hour determined after which Mass may not commence.

It is interesting to note, in passing, the hours within which Mass may be celebrated, according to the present discipline.

From midnight to an hour before dawn, Mass is forbidden, without an Apostolic indult. The Ordinaries of Australia have received the Faculty from the S. Congregation of Propaganda: *Permittendi . . . in casu necessitatis ut Missa incohari queat una hora post mediam noctem.* (Formula Maior, n. 4.)

From an hour before dawn till an hour after mid-day a priest may celebrate Mass, without reference to any Superior, *servatis ceteris servandis.*

From one o'clock p.m. till before mid-night, Mass may be celebrated with the permission of the local Ordinary, given for the spiritual good of a notable portion of the faithful.

d) The spiritual good of a notable portion of the faithful is the necessary condition for granting permission for the afternoon Mass. The need for the Mass to enable a section of the faithful to fulfil their Sunday obligation is certainly for their spiritual good; but the hearing of Mass, and a *fortiori* the reception of Holy Communion during Mass, is for their spiritual good on any day. Two things must be stressed: i) A private reason is not sufficient, e.g., the devotion of the priest or the wish of a bridal couple to have a Nuptial Mass; and ii) an afternoon Mass is not to be allowed merely as an appendage to some external celebrations: the Mass must be necessary for its own sake, and not to enhance the dignity of a less worthy function, whether religious or profane. (Cf. *Monitum* of the Holy Office, 22nd March, 1955, *A.A.S.*, 1955, p. 218.)

The expression "a notable portion of the faithful" (*notabilis pars christifidelium*) is a relative term, the same as is used in can. 806, par. 2, to justify bination. Twenty or thirty people is generally regarded as a *pars notabilis populi*; perhaps fewer in smaller places, especially where Mass is celebrated only rarely.

e) This permission may be given whenever the Bishop judges it opportune. It is no longer restricted to certain days, but may be granted every day; and, indeed, for several Masses in the same Church each day. The only requisite is that the common spiritual good of the faithful would benefit by the Mass.

2. The time for keeping the eucharistic fast, whether for priests before Mass or the faithful before Holy Communion, at any hour before or after noon, is limited to three hours with regard

to solid food and alcoholic drink, and to one hour for non-alcoholic drink: the fast is not broken by taking water.

a) The fast for priests and the faithful is the same, except that the period for priests is taken from the commencement of Mass, while for the faithful it is measured from the moment of Communion. As Communion may be received outside Mass, it would have confused matters to make a distinction between the reception of the Eucharist during Mass and apart from the Holy Sacrifice; and so the legislator has retained the dispositions of the Constitution *Christus Dominus*. Those communicating at, say, the nine o'clock Mass would have to be fasting from solids from about 6.15, and liquids from 8.15, while the priest would have to fast from 6 o'clock and 8 o'clock from solids and liquids, respectively.

b) The distinction between solid foods and liquids has been retained. Liquid is what will pour and is drunk; solids are eaten. In case of doubt whether a food is solid or liquid, commonsense will be the guide.

c) Alcoholic drinks are also forbidden for three hours before Mass and Communion. The same prohibition was included in the prescriptions of the fast for evening Mass and Communion in the Constitution *Christus Dominus*. In an Instruction, issued by the Holy Office (6th January, 1953), implementing the former relaxations, it was explained that the concession applied only to beverages taken as part of a meal, and excluded all spirits. In the absence of any official declaration up to the time of writing, we are justified in holding that this restriction no longer obtains, and that all alcoholic drinks are permitted, whether fortified or unfortified, distilled or not distilled, and that they may be taken, *salvo ieiunio eucharistico*, at any time, during meals or apart from them, up to three hours before Mass (in the case of the celebrant) or Communion. Where the law makes no distinction, neither should we distinguish. In the Constitution *Christus Dominus* (n. I) it was explicitly stated that the law of the Eucharistic fast from midnight retained its force, unless for persons in the special circumstances mentioned. There is no mention of midnight in the *Motu Proprio* of 19th March, 1957; and one may ask: What is the hour when abstention from spirits would begin? To answer "midnight" is to introduce a new notion not mentioned in the law, and there would thus be three categories: (a) Fast from solids and alcoholic dinner beverages permitted with meals for three hours; (b) from non-alcoholic drinks for one hour; and (c) an absolute abstention from spirits and from all

other alcoholic drink outside meals from midnight. There seems no reason for such a distinction.

d) The fast is not broken by taking water. The new law does not say "natural water", and so whatever is commonly considered as water may be taken, even though it is carbonated or chemically treated. Spa water or soda water, or town supplies all come under the designation of "water". Of course, lemonade, orange juice, and what are known as soft drinks are forbidden.

e) All persons who wish may avail of these new concessions: they are not merely for those engaged in exhausting work, or who have come a long journey, or attend a late Mass. Neither is it necessary to have the consent of a confessor to enjoy them. They are included in the law, which supersedes the former law of the natural fast from midnight.

3. Even those who celebrate Mass or communicate at midnight, or during the early hours of the morning, are bound to keep this form of fast.

a) Formerly the fast began at midnight, and so for a midnight Mass no fast was imposed; and for a Mass at, say 1 a.m., only one hour's fast was necessary. Henceforth the priest who celebrates the midnight Mass at Christmas or on the Vigil of Easter must fast from solids and alcohol from 9 p.m. and from all other liquids (except water) from 11 p.m., while the faithful who receive Communion at these Masses would commence their fast approximately a quarter of an hour, or later in the case of a sung Mass, after the times mentioned. The concept of the hour of midnight as the starting point of the Eucharistic fast has disappeared.

4. The sick, although not confined to bed, may take non-alcoholic drink and true medicine, whether liquid or solid, before Mass or Communion, without any limitation of time.

a) The sick are the physically indisposed. The term is a wide one, and certainly includes those who would find it difficult to observe the complete abstention from liquids and medicine for the hour which precedes Communion. Even a transient illness which would probably prevent the reception of Communion, if no remedies were taken to counteract it, would be sufficient reason for taking some non-alcoholic liquid or medicine (liquid, powder, or tablet, etc.) within the hour immediately before Communion. Further, habitual sickness would always place a person in the category of the *infirmi,* even though he could, without difficulty, keep the prescribed fast.

b) The fast from solid foods and alcohol is prescribed for the sick as well as for other persons. It must be observed for three hours.

c) Any nourishment taken must be *per modum potus*. Medicines may be either liquid or solid.

d) The medicines may contain alcohol; and in certain cases, we think alcohol itself may be a true medicine.

All who wish may still observe the old regulations of fast for Communion, and are exhorted by the Holy Father to do so. There is, however, no obligation in the matter. The faithful are also exhorted to live lives of Christian conduct, and to practise penance and works of charity, in place of the inconveniences formerly experienced by the observance of the Eucharistic fast.

Note.—A priest who binates must observe the prescribed fast for each Mass. Father X, who says the 10 and 11 o'clock Masses, may have solid food (his usual breakfast, if he wishes) before seven, and may take liquids (milk, tea, coffee, etc., fruit drinks and cordials, but nothing containing alcohol) till nine o'clock. As he will not be finished the first Mass in time to leave an hour's interval between the Masses, he can have nothing except water before the second Mass. Another priest, Father Y, says one Mass at 6.30, and is finished at 7.30. He could have his breakfast, which would be complete before eight, and then celebrate the 11 o'clock Mass. A third priest, Father Z, says the 9 and 11 o'clock Masses. If his first Mass is over in time, he may take some liquid before 10 o'clock; he would have to abstain from solids for three hours before the first Mass, i.e., from six o'clock. On no occasion may a priest in normal health commence Mass if he has taken solid food or alcohol within three hours, or any liquid except water, within an hour. If he comes under the heading of the sick, he may take liquids and medicine up to the commencement of Mass.

JAMES MADDEN.

Liturgy

READING EPISTLE AND GOSPEL IN ENGLISH—POSITION OF COFFIN IN CHURCH—ST. PHILOMENA CORD—BLESSING HALL BEFORE MASS.

Dear Rev. Sir,

1. Decree 575 of the IV Plenary Council obliges the reading of the Epistle and Gospel in English at each Sunday Mass unless the 'customary homily' is preached. Must this homily take its subject from the Sunday Gospel? If the Bishop orders preaching on set subjects unconnected with the Sunday Gospel, is there still an obligation to read the Sunday Epistle and Gospel in English? May any other part of the Bible be read, in English, in place of the Epistle and Gospel?

2. Why is there distinction between priest and layman in the way the coffin faces in the church? What is the origin of this difference?

3. What is the history of the St. Philomena Cord? From whom can the faculties to bless the cord be obtained?

4. Is it necessary to bless a hall or room in a house, before saying Mass there, using a portable altar? If so, what blessing should be used?

REPLY.

BERNARDUS.

1. The Decree mentioned (n. 575) states: 'In churches where for want of time or for some other cause the usual homily (*consueta homilia*) cannot be preached, we command that at all public Masses the priest read in English the Epistle and Gospel of the day and that he instruct the people in the law of the Lord for a short time, at least for five minutes, unless the Bishop shall determine otherwise because of the special circumstances of some parish.' The obvious intention of the Fathers of the Council was to ensure that the people hear the Word of God and that they are properly instructed in the truths of faith. In the normal course of events, the Epistle and Gospel will be read and a sermon or homily preached. However, if this is not possible, the Council demands that the minimum be the reading of the Epistle and Gospel and a short instruction of at least five minutes. This minimum cannot be regularly omitted without the permission of the Bishop.

The reading of the Scriptures and their interpretation and application in the sermon or homily have been a characteristic form of christian worship since Apostolic times, a fact that is easily understandable when

we remember the special nature of the inspired Word of God. Speaking of the Pastoral value of the Scriptures, in an address at the International Congress of Pastoral Liturgy at Assisi last year, Father Bea, S.J., stressed the special value of the scriptural readings of the Mass. 'Although the Scriptures cannot be called, as has somtimes been done, a "sacrament" in the technical sense of the word, they cannot be called merely a "sacramental" as if they produced their effect only *ex opere operantis Ecclesiae,* by virtue of the dignity and the intercessory power of the Church, but in the very words of Sacred Scripture, when read and explained with the proper dispositions, there inheres a light and a force that surpasses the light and force of any purely human words and which gives to them an authority and power which is singular and unique.' Furthermore, this native efficaciousness of the Scriptures is strengthened by their union with the Eucharistic Sacrifice. The priest, therefore, is at once the *Minister Sacramenti* and the *Minister Verbi.* The reading of the Epistle and Gospel in English is not an accidental formality to be dispensed with lightly, it has a real and special importance. This is confirmed by the recent reply of the Holy Office to a request made to it by the French Bishops. The Holy Office allowed that, in France, the Epistle and Gospel be read to the people in the vernacular by the sacred ministers in a High Mass, or by the celebrant in a *Missa cantata* or Low Mass, after it had been read or sung in Latin.

In regard to the subject matter of the homily, if the Bishop of the diocese issues a list of subjects for sermons and imposes these as obligatory, then the list must be followed. On this point we might again refer to the words of Father Bea: 'Undoubtedly one may choose for the sermon a subject foreign to the scriptural pericopes, but the homily has always been the form of the sermon preferred by the Church for the Mass. Even to-day the prescription of the *Caerimoniale Episcoporum* retains its force: "Sermo vero regulariter infra Missam debet esse de Evangelio currenti" (I, 22, n. 2)'. However, the somewhat restricted selection of scriptural readings for the Sunday and feastday Masses presents a certain practical difficulty in giving the people adequate instruction in all the truths of faith. On the other hand, from what has been said above it is clear that the texts of the liturgy cannot be ignored without discarding a most effective means of instruction. To meet this problem, scholars have been discussing ways and means of revising the present list of readings found in the Missal. Some have suggested that the solution might be found in a three or four-year cycle for the read-

ings. Whatever may be the final solution, this much is certain that the problem is receiving careful consideration both by the Holy See and by competent scholars in the fields of liturgical and pastoral studies.

Finally, if the sermon is not related to the readings of the Mass, should the Epistle and Gospel of the Mass be read? The answer suggested by the Decree of the Plenary Council, and by a consideration of the purpose of the reading, is in the affirmative. When some feast displaces the Mass of the Sunday, it is more correct to read the Epistle and Gospel of the feast rather than that of the Sunday.

2. The Roman Ritual (Tit. vii, cap. iii, n. 4) prescribes that the coffin of a priest be placed with the head nearest the altar, and that of a lay person with the feet nearest the altar. The same rule is to be observed in the arranging of a catafalque when the body of a priest is morally present, i.e., when for some reason the body cannot be brought to the church for the funeral Mass, and provided that this Mass is celebrated not more than two days after death. In all other instances the coffin or catafalque is placed with the feet nearest the altar. During the Absolution, the Subdeacon or cross-bearer stands at the head of the coffin or catafalque and the celebrant at the feet.

According to Righetti (*Storia liturgica.* II, Milan, 1946, p. 322) the origin of this practice is uncertain, nor is it necessarily very ancient. It seems that it reflects Byzantine influence, which was always preoccupied with the orientation of things. The practice was introduced into the Papal Court by the Master of Ceremonies, John Burchard (+ 1506), and from there it passed into the rubrics of the Ritual.

3. St. Philomena's Cord is associated with the Archconfraternity of St. Philomena which was first erected in Paris in 1884, at the motherhouse of the Brothers of St. Vincent de Paul. The history of the devotion to this Saint is rather curious. In 1802, in the catacomb of St. Priscilla a niche (loculus) was found closed with three tiles, on which was the inscription: LUMENA PAXTE CUM FI. Inscribed on the tiles were several symbols including a palm branch which, together with a small glass phial of blood (?), were accepted as proof of the tomb of a martyr. The tomb contained the bones of a young girl whose skull had been broken. Three years after the discovery, Pope Pius VII gave the relics to Canon Francis di Lucia, who placed them in the parish church of Mugnano del Cardinale, in the diocese of Nola. The church soon became a place of pilgrimage and great favours were obtained through the interecession of St. Philomena. The Canon wrote a life of the Saint for which, in the absence of any historical documents,

he depended upon the 'revelations' made by the Saint to a Neapolitan nun and upon his own imagination. From Italy devotion to the Saint spread to France where the Curé of Arts was amongst its best-known promoters. The public *cultus* was approved in 1837 and the feastday set down for 11th August. It seems certain that the tiles bearing the inscription had been rearranged and that the first tile should be the last, the name, therefore, in the inscription most probably would not correspond to the relics now venerated at Mugnano. Nothing whatever is known of the life of St. Philomena. We are sure that God has granted innumerable favours through the intercession of St. Philomena, but as to the historical identity of the Saint we remain in complete ignorance.

The former edition of the Roman Ritual contained a formula of blessing for the St. Philomena Cord, amongst the blessings approved *pro aliquibus locis,* but this has been omitted in the new Typical Edition of 1952. It would be necessary to use this special form of blessing in order to attach the Indulgences of the Archconfraternity to the Cord. The faculty to bless the Cord may be obtained from the Superior General of the Brothers of St. Vincent de Paul (Via Palestro, 26, Rome). The Roman Ritual (Tit. ix, cap. viii, n. 16) has a blessing of a Cord in honour of Our Lady or a canonized Saint, but since St. Philomena is not a canonized Saint it would seem that this blessing should not be used. For a priest without any special faculty to bless the Cord, the blessing *ad omnia* is the correct form to adopt.

4. It is not necessary to bless a hall or room in which Mass is to be celebrated, but according to pious practice this is usually done. The *Benedictio loci* would be suitable.

* * * *

ORATIO IMPERATA.

Dear Rev. Sir,

We have in our diocese an *Oratio imperata pro re gravi.* Must this prayer be added even though the number of prayers would then exceed three? If three prayers is the limit fixed, which prayer is to be omitted?

PAROCHUS.

REPLY.

The Sacred Congregation of Rites has declared several times since the introduction of the simplified form of the rubrics that three prayers is the absolute number allowed in any Mass. The only apparent excep-

tion of this rule is, e.g., in a Mass of St. Peter, when a commemoration of St. Paul must also be made, or vice versa, but in this case the two prayers are to be regarded as one (cfr. *Ephemerides liturgicae,* lxx (1956), p. 252).

The *oratio imperata pro re gravi* is to be omitted:—

a) on doubles of I class.

b) on Sundays of I class (e.g. Advent, Lent).

c) on the vigils of Christmas and Pentecost.

d) during Holy Week.

It seems that the *oratio imperata* may have to be omitted on certain other occasions. For instance, in the Mass of a double feast during Lent, a commemoration of the weekday must be made, and the anniversary of the election of the Pope or Bishop might occur on the same day, in which case it seems that the *oratio imperata* is omitted. In a similar case, however, outside of Lent, when a second feast is commemorated which is not an imperative commemoration as is the weekday of Lent, then the commemoration of the second feast would be omitted, the second prayer would be that of the anniversary of the Pope or Bishop and the third the *oratio imperata.*

We have, therefore, some commemorations that may never be omitted, viz., any Sunday; a double of I class; weekday of Advent and Lent; days of September Quarter Tense; days of Major Litanies (Monday, Tuesday, and Wednesday before the Ascension).

Certain prayers are prescribed by the rubrics for some special occasion, e.g., the prayer of the Blessed Sacrement of the impeded votive Mass during the Forty Hours' Prayer or in connection with Exposition of the Blessed Sacrament; the prayers for the Ordination or Nuptial Mass; anniversary of Pope or Bishop.

In the third place are the commemorations of occuring feasts which are admitted under the general rules governing the number of prayers, according to the rank of the feastday being celebrated or the form of the Mass (sung or Low). This last category of prayers must give way to an *oratio imperata pro re gravi,* but not the other two groups.

* * * *

THE SINGING OF THE PREFACE

Dear Rev. Sir,

It is noticeable that, since the number of prayers in the Mass has been reduced, the celebrant is often ready to sing the Preface before the incensation of the choir and people has been completed. Should

the celebrant wait until this is completed before beginning the Preface?

CLERICUS.

REPLY.

Since the Preface begins with a dialogue between priest and people marking the beginning of the Great Eucharistic Prayer, it seems incongruous for the celebrant to be calling the people to attention while one of his assistants is at the same time diverting their attention as he incenses them. The celebrant should wait until after the incensaion before commencing the Preface. This cannot be considered as unduly delaying the celebrant, because, apart from the minute or two involved, the celebrant is not the only person taking part in this sacred drama, as the opening dialogue of the Preface itself indicates.

P. L. MURPHY.

* * * *

SHORT NOTICE.

THE CROWN OF MARY, by Fr. Denis O'Shea, Canon of the Holy Sepulchre. (Gill & Son. 1954. III pp. 5/6d in Ireland).

A book about the rosary is assured of a wide circulation when it carries an introduction, as this one does, by Fr. Peyton, C.S.C. Perhaps "about the rosary" is not a happily chosen phrase to apply to this book which contains fifteen chapters in each of which a mystery is described and explained in narrative form. As Fr. O'Shea lived for several years in the Holy Land, visiting over and over again the scenes of the mysteries, he is quite at home with his subject. It is in the form of a story that he sets forth, for meditation, the matter of each mystery of the rosary.

Quotations and illustrations from various passages of Scripture and the spiritual classics make the whole book most readable. We suggest that it should be put in the spiritual library of every Catholic school, for private reading among the senior pupils or for the class-room table so that a few pages may be read aloud sometimes. If our pupils do not learn to love the rosary while they are with us, they will hardly remain faithful to it after they leave school. This book makes the mysteries of the rosary living experiences of Christ and His Mother, and is an excellent introduction to meditation. Its fresh approach makes it eminently suitable for religious, who may feel that their rosary has the flatness of routine instead of being a sharing with Mary who "pondered all these things in her heart."

M.O.

Homiletics

KNOWING THE TIME.

St. Paul, in his letters, is constantly turning the attention of his christian readers to the time in which they are living. He had no illusions about the proximity of Christ's second coming, but he knew that the Christian age is the last age of the world. Christ has come as Redeemer to end a long period of expectation. Now the expectation that follows that ancient expectation, in the Christian era, is the expectation of "the lasting city whose architect and builder is God" (Heb. 13:14, 11:10). We are in the final age, looking forward to the last or final day. The hope of all which that day would bring was so much alive in the heart of the Apostle that, when he lays a solemn charge of apostolic duty on Timothy, he expresses himself in language like this: "In the presence of God and of Christ Jesus who will come to judge the living and the dead, in the name of his glorious coming and of his royal glory, I solemnly charge you to preach the word of God . . . . (2 Tim. 4:1).

That is the last of St. Paul's epistles, but from the very first of them this consciousness of Christian intentness on the end of time reveals itself. To the Thessalonians he wrote: "You, brethren, are not living in darkness, that the day [of the Lord] should take you by surprise like a thief. For you are all children of the light and children of the day. We belong neither to night nor to darkness. And so we must not sleep like the rest of the world, but be watchful and soberly alert. Sleepers sleep at night and drunkards are drunk at night. But let us who belong to the day be sober and on the alert, putting on the breastplate of faith and charity and having for a helmet the hope of salvation" (1 Thess. 5: 4-8).

The pilgrim detachment and pilgrim indifference to creatures—Ignatian indifference—which this christian mentality implies is most strikingly described in a passage of 1st Corinthians: "This, I declare, brethren, the time has been shortened. From now on those who have wives should be as though they did not have wives; those who weep should be as though they were not weeping; those who rejoice should be as though they were not rejoicing; and those who buy as through they did not possess what they have bought; and those who use this world as not absorbed in the use of it; for the fashion of this world is passing away" (1 Cor. 7: 29-31).

This mentality carries with it a holy avidity with regard to the use of time. "Let your conduct be wise towards those outside," St. Paul wrote to the Colossians, and he added, "grasping opportunity with the eagerness of one who is buying time" (Col. 4:5). A similar admonition he writes to the Ephesians: "Give careful attention to the ways of your lives. Do not be like people who are not sensible; be sensible men, snatching opportunity at a price, for the days are bad" (Eph. 5:16).

This Christian temper of soul is, fundamentally, a great appreciation of heavenly treasures and a longing for the house of our eternity. We seem to grasp it most easily in young saints. St. Domenico Savio was in a hurry to be a saint, and his director St. John Bosco had to hold him. The Introit of the Mass of St. Stanislaus Kostka is the text of Wisdom, 4:13: "Consummatus in brevi explevit tempora multa" and the collect of the same Mass is a good commentary on the Pauline temper which we have been considering. It reads: "Deus qui inter cetera sapientiae tuae miracula, etiam in tenera aetate maturae sanctitatis gratiam contulisti: da quaesumus: ut beati Stanislai exemplo, tempus instanter operando redimentes, in aeternam ingredi requiem festinemus."

It is not so easy to define exactly the eschatological character of the Christian era as St. Paul conceives it. Certainly he regards this final definitive period of revelation as a "day" opening into the great "day of the Lord." It is a time of light, and all those who belong to it by the supernatural renewal of their lives are children of the light. This happy condition exercises a pressure upon them, urging them to show all the excellence of lives lived in the open daylight.

This pressure of the time—*kairos,* a time of demands and opportunity—he sets before the Romans as a motive for enforcing the admirable rule of life which he had given them: a rule of sacrificial self-dedication to the spiritual service of God, a rule of humble use of one's proper gifts in the community, a rule of charity towards all men, even enemies, a rule of submission to civil authority, a rule summed up most effectively in the precept of fraternal chasity. All this is urgent for those who are now by faith and baptism children of the day and of the light, participating in the good things of the kingdom of God and of His Son, holding citizenship in heaven. This is what he says in a passage which is a conclusion to his moral code (Rom. 13: 11-14):

"And this (you should do all the more) knowing the precise time. Indeed, it is already the hour for you to rise from sleep. Salvation is

nearer to you now than when you came to believe. The night is far advanced; the day is at hand. Let us, therefore, lay aside the works of darkness and put on the armour of light. Let us act with becoming dignity as in the day: not in revelries and orgies of drunkenness, not in illicit relations and debaucheries, not in strife and jealousy. But clothe yourself with the Lord Jesus Christ and take no thought for the flesh, to satisfy its lusts."

This text in its Vulgate Latin form is the liturgical epistle for the first Sunday of Advent. Two rather important variations should be noted, and a third which scarcely affects the meaning at all. The Vulgate has "Nox praecessit," which does not fit the sentence immediately following so well as the "processit" of some Latin codices (f, g); "processit" corresponds exactly to the Greek verb. In the last sentence of the passage, "in concupiscentiis" renders fairly enough, but not quite accurately, a Greek text which should be translated" in concupiscentias." This authentic reading regards evil intent in cherishing the lower nature. The Vulgate's: "Let us *cast off* the works of darkness" is actually more powerful than the Greek critical text, and has ancient authority, namely, that of a Chester Beatty papyrus and some other old MSS. So we need not trouble those who prefer it. Let us see the content of the text:

The initial "And this" most naturally refers to the whole admirable code of Christian conduct which the Apostle has been giving to the Romans. The circumstances of the time, the precise time (kairos) are a consideration that enforces the whole lesson of the two chapters (12, 13). The "time" is a time of light as opposed to darkness. If St. Paul has each individual soul in view, it would mean the time after conversion. Each convert now belongs to a regime in which he has the "pledges of the Spirit" (2 Cor. 1: 22), and possesses Salvation "in hope" (Rom. 8: 24) If the Apostle has the Church as a community in view, then there is certainly an advance from dawn to fuller light, since the Church of Rome was founded. The two views could well be fused together in St. Paul's mind.

Therefore the hour of being up and doing has come. In the world the night is not yet over and gone, but, with the advent of the Christian day, the night is far advanced. Salvation is now nearer for all than it was on the day that they first embraced the faith. Here we have the usual eschatological movement of St .Paul's thought. There is an advance to that salvation which is only fully achieved in the day of the

Lord. In eternity the advance of the light shall have reached noonday splendour.

In homiletic application we can follow the various current explanations of "day" and "night." St. Thomas distinguishes three kinds of day and night. The whole time of this present life is compared to night on account of the darkness of ignorance. Surely man's life in this world is greatly involved in darkness. He cannot answer the questions that God put to Job (xxxviii). Eternal beatitude, on the other hand, is compared to the day, for then we shall possess the clarity and splendour of vision.

Another night is the night of sin, for guilt is darkness according to the words of th Psalm (LXXXI): "They know not, neither do they understand, they go about in darkness." Contrariwise, the state of grace is day, on account of the light of spiritual intelligence which the just have.

The third kind of night is that which existed before the Incarnation not only in the pagan world but in the shadow-regime of the Old Testament. The old dispensation had only a shadow of the things to come. But since the Incarnation Christ is the light of the world, and the day is here.

Similarly, sleep has various metaphorical meanings. Sleep is taken to mean death: Lazarus our friend has fallen asleep" (Jn. 11:11), and "I do not want you to be in ignorance, brethren, concerning those who are asleep (2 Thess. 4:13). This meaning does not belong to the present passage. Neither does the sleep of eternal rest often spirtually attached to the text: "In pace in idipsum dormiam" apply here, nor the sleep of contemplation: "Ego dormio et cor meum vigilat." The sleep of sin from which one rises through penance is mentioned by St. Paul when he uses the quotation: "Surge qui dormis et illuminabit te Christus" (Eph. 5:14). There is also the sleep of negligence. Both of these could find homiletic application here.

These meanings, however, though quite lawful in homiletic discourse, are not strictly literal interpretation of the text. As Father Lagrange says: "The idea of the day of the Lord leads St. Paul to the concept of the great day in which Christians live. Speaking to Christians of long standing he alluded to the day of the coming of the Lord. But the day is shining already. Such day is Christian life with its high moral obligations, succeeding the night of pagan immorality."

The Apostle follows a series of metaphors which are not quite in the same line. Putting off the works of darkness is a metaphor of

stripping off a stained tunic of bad habit. What the Apostle exhorts to put on instead is the armour of light. The spiritual panoply of Ephesians 6: 13-17 is well known, and it appears from I Thessalonians 5:8 that the theological virtues of faith, hope and charity are the principal pieces of that panoply.

St. Paul, however, does not continue the war-metaphor of armour. He asks for such decent and proper behaviour as belongs to the day. Again we quote Father Lagrange's excellent note: "Even much more than in our own day, people in ancient Rome considered everything permissible during the night. Those whom their status obliged to be more reserved during the day, gave themselves up in anything but a decent way to adventures during the night. The kōmos (which will be mentioned further on) was a licentious banquet. Drunkenness was the order of the feast, and the convivial riot finished up in the streets in rowdy processions. The ribald participants went in search of debauchery, followed by scenes of jealous quarelling. It is what Suetonius tells of Nero: 'Post crepusculum, statim arrepto pilleo vel galero popinas inibat circumque vicos vagabatur ludibundus...ac saepe in eiusmodi rixis oculorum et vitae periculum adiit, a quodam laticlavio, cuius uxorem adtrectaverat, prope ad necem caesus' (Nero XXVI; Cfr. for Lucius Verus, Capotol IV. 6)."

"Let us walk becomingly as in the day" avoiding the licentious disorders of paganism. St. Paul seems to ask comparatively little of Christians, when he insists on the avoidance of such gross vices, but we must remember that he is contrasting the night of pagan immorality with the morality of the Christian day. He arranges the disorders in pairs, each pair forming a sort of hendiadys. As St. Thomas says in his usual wonderful way, he begins with the corruption of the concupiscible appetite: intemperance in food and drink turning to rowdy banqueting and drunken sottishness; secondly, he excludes the intemperance of an illicit bed, all such impurities as he had shown to be part and parcel of paganism in the first chapter of this epistle. The corruption of the irascible appetite he also puts among the works of the night, contentions and quarrels in words and deed generated by jealousy.

Contrary to all that, the Christian must put on the Lord Jesus Christ. He has already done so in baptism (Gal. 3:27) but it is a lifelong work to keep the grace of baptism and add to its splendour To many of the Christians of Rome the vices of paganism would have been known through their own sad experience. He could have said to them as he said to the Christians of licentious Corinth: "That is just

what some of you were. But you have been washed clean; you have been sanctified; you have been made right in the name of our Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11).

The Christians of Rome must forget the vices of paganism and put on Jesus Christ. This is the stripping and the clothing expressed in the lapidary formulae of the Captivity letters (Col. 3:9; Eph. 4:24): "Strip off the old self with its deeds and put on the new, which is progressively moulded after the image of the Creator in deeper knowledge. Renew yourselves constantly by the spirit of your mind, and put on the new self, created after the image of God in the justice and holiness which come from the truth."

As St. Thomas points out, it is a matter of imitating Christ: "He is said to put on Christ who imitates Christ. Just as a man is enfolded within his clothes and is seen under the colour of his clothing, so likewise in him who imitates Christ the works of Christ (the colours and splendours of Christ, as it were) appear. It is by putting on Christ, that we put on the armour of light."

To put on Christ is to live in the Spirit, and renounce the flesh. It is the flesh as a principle of moral evil that the Apostle has in mind when he finishes with an admonition not to pamper the flesh towards the satisfaction of its bad desires.

For a very full homily on the above passage the reading of St. John Chrysostom (Hom. XXIV in Ep ad Romanos) is particularly recommended. St. Thomas Aquinas on the Pauline Epistles can never be sufficiently preconized—a powerful theological mind expounding the most powerful theological writings of the New Testament.

W. LEONARD.

Notes

THE SPIRITUAL INDWELLING OF ST. THOMAS.

The whole mystery of the Trinity, says Contenson, is based upon the twofold operation of knowledge and love. Theology, asserts Glorieux, is given free rein in this research. It scrutinises the idea of procession as furnished by revelation. By a study of the spiritual activity of man, it tries to make the idea of procession more clear. Thus arise profound studies on the act of understanding and the production of the mental word on the will and on love which sets in motion and which unites. These ideas are transferred to God. So the procession per modum intellectus and the procession per modum voluntatis are employed as analogies, because they are derived from the image of the Trinity imprinted on the highest faculties of man.

St. Thomas uses this psychological argument in his argumentum convenientiae for the Trinity, following and completing Augustine, when he said "Mens meminit sui, intelligit se, diligit se: hoc si cernimus, cernimus Trinitatem, nondum quidem Deum sed imaginem Dei."

By the very fact that a man understands, says St. Thomas (Q. 97 a1), there proceeds something within him which is the concept of the thing understood, resulting from his intellectual activity and proceeding from his knowledge. In developing this idea, we do not find much difficulty as compared with the procession of the will. There is another procession in us—that of the will, the procession of love according to which the beloved object is in the lover, just as by the conception of the word, the thing said or understood is in the one understanding. "Unde et praeter processionem Verbi ponitur alia processio in divinis, quae est processio amoris."

The procession of the Word is a true generation because the intellect naturally tends to produce something similar to itself, whereas love does not tend to produce an image, but is actualised by exercising a vital movement towards the willed object. (I. Q.27).

St. Thomas complains about the difficulty of expressing the relations of the will owing to the paucity of human words and the mysterious operation of the will: "On the other hand, on the part of the will, with the exception of the words 'dilection' and 'love', which expresses the relation of the lover to the object loved, there are no words in use which

express the relation of the impression or affection of the object loved, produced in the lover by the fact that he loves—to the principle of that affection or vice versa. And therefore on account of the poverty of our vocabulary we express these relations by the words 'love' and 'dilection', just as if we were to call the Word, intelligence conceived or wisdom begotten." The Holy Ghost, therefore, is the Love proceeding just as the Son is the Word proceeding.

God is charity, says St. John, and He Who remains in charity, remains in God and God in Him. "Now, charity is the love of God," says St. Thomas. "Therefore, for the same reason every love makes the beloved to be in the lover or vice versa. The beloved is said to be in the lover inasmuch as the lover abides in the apprehension of the lover according to Phil. 1, 7. 'For that I have you in my heart'. The lover strives to gain an intimate knowledge of everything pertaining to the beloved so as to penetrate into his very soul."

The object loved is also present another way. "As to the appetitive power, the beloved is said to be in the lover inasmuch as it is in his affections by a kind of complacency . . . the complacency in the beloved is rooted in the lover's heart." There is a mutual indwelling. "The beloved is contained in the lover by being impressed on his heart and thus becoming the object of his complacency. On the other hand, the lover is contained in the beloved inasmuch as the lover penetrates, so to speak, into the beloved."

The reader will pardon the quotations from St. Thomas, as no words could be simpler or express with such sureness the mysterious activity of the will.

"Since every love is a participated likeness of the Divine Love, it seems that every love causes ecstasy." Love effects a going out to the object loved. Modern writers develop this theme. Archbishop Downey writes: "So too in an act of love there arises within us an inclination to the loved one . . . Naturally poets have a good deal to say about this attraction or inclination or urge; they honour it with many fine names indicative of its nature from 'the breath of life' to 'the sigh suppressed corroding in the cavern of the heart'."

"To love," says Dr. Leen, "is to be subjugated by the appeal that the excellence perceived in the beloved exercises on the will of the lover. Being loved consists in existing in the will of the person that loves as a weight or force of attraction drawing that person strongly to oneself."

The act of love causes a psychological change which is described

analogously by St. Thomas: "The freezing or hardening of the heart is a disposition incompatible with love; while melting denotes a softening of the heart whereby the heart shows itself to be ready for the entrance of the beloved." This psychological change is different from the action of the intellect. The term 'spirit', says Archbishop Downey, derived from the Latin 'spirare'—to breathe—is used by analogy with the manner in which we draw a deep breath or sigh, as expressive of the attraction of the will to some loved object. This analogy has Scriptural warrant as Our Lord breathed on the Apostles when He said: Receive ye the Holy Ghost.

In order to elucidate this Indwelling of St. Thomas, we will put it in the form of a problem. How can the amatum be in the amans? The beloved, says St. Thomas, is in the affections of the lover by a kind of complacency; but he is also in the apprehension of the lover. As the operation of the intellect is easier understood than that of the will, we will approach the problem from the point of the intellect or the apprehension.

Love follows on knowledge, so that the loved object, which is known, is in the knower. But let us go further and say that the knower is the object known.

"The philosophy of St. Thomas," says Fr. Renard, S.J., "is existential. This fact is quite manifest in his metaphysics on cognition." The problem of knowledge is a problem of existence. Knowledge is the resultant of a certain mode of existing. The soul can somehow become all things, says Aristotle; and St. Thomas develops this principle in his treatment of the problem of knowing.

"The knowing being is naturally adapted to have also the form of some other being," says the Angelic Doctor, "for the species of the thing known is in the knower. Hence it is manifest that the nature of a non-knowing being is more contracted and limited; whereas the nature of knowing beings has greater amplitude and extension. That is why the Philosopher says that the soul is in a sense all things."

The reason why the knower can become the object known is because of the immateriality of the soul. Matter restricts a being by limiting its form and preventing it from being another. "The noblest way of possessing a thing is to possess it in an immaterial manner, that is, by possessing its form without matter; and this is the definition of knowledge." (In Lib. de Causis 8). Knowledge, therefore, is an immaterial union of the knower and the known.

Here, in passing, it may be well to point out how St. Thomas applies this to the Divine Word. When the Knower and the Object known are Pure Act and pure immateriality, then the union is perfect. "The intellect by the very act of understanding is made one with the object understood. Hence as the divine understanding is the very supreme perfection of God, the Divine Word is of necessity perfectly one with source whence He proceeds without any diversity."

We can say that it is true that the intellect in knowing becomes the thing known. "The form which is received in the intellect," says Fr. Renard, "is the same form according to its intelligible content, as that which is outside the intellect. They differ in the mode of existence. In the order of individual realities the form has an esse of nature, whereas the form received in the intellect has an intelligible 'to be'. The very nature, then, the very perfection of the thing which exists outside of the mind, is received in the intellect. In this sense, St. Thomas declares, that even a lowly nature, e.g., a stone, perfects the intellect."

That which is understood is not the species or idea but the thing. One who understands an object is that object in a true sense, because he has the form of the thing. Similarly, the subject is the object: because the thing understood is the intellect in act, because it is actually understood by the same form which actuates the intellect.

"The knower," says Cajetan, "is the thing known, either actually or potentially. But matter is never form. And from this difference as to being follows a difference as to unity: namely, that the knower and the known are more one than matter and form." (I. 14, 1).

Thus we may say that to know is to become another, participating in the existence of another, not absolutely but in the intentional order. It is an immaterial union, because matter is the greatest obstacle, as Renard says, to knowledge. The object is received into the knower without its individual matter. The knower becomes the object in the order of intention while remaining what he is in the order of nature.

When the thing is understood it becomes one with the intellect. Whereas in the union between matter and form a third being results. Matter does not become form; and so the unity between the intellect and the thing understood is greater.

As regards the will, the beloved is in the one loving, and vice versa. "The lover is in the beloved," writes Renard, "he is the beloved

in a certain manner. In willing a good to another we use (utitur) the other, that is, we consider the other as if he were ourselves. In other words, we project ourselves in his place so that we look upon him as ourselves."

Man knows the act of the will but not by means of it. The act of the will is not a complete form but a motion, and no motion is intelligible in itself. As to the difficulty as to how the intellect understands the act of the will, St. Thomas answers by pointing out that the intellect and the will are rooted in the same substance of the soul, and since one is in a way the principle of the other, what is in the will is consequently in a way also in the intellect. It follows then that the beloved is in the lover by apprehension or cognition, and indeed, can be said to be the beloved. Further more, the beloved is in the lover, from the point of view of the will.

The Indwelling of the three Divine Persons in the soul is attributed to the Holy Ghost, because it is a work of love and sanctification, which is appropriated to the third Person. "Est enim unus communis modus quo Deus est in omnibus rebus per essentiam, potentiam et praesentiam . . . Super istum autem modum communem est unus specialis, qui convenit naturae rationali, in qua Deus dicitur esse sicut cognitum in cognoscente et amatum in amante. Et quia cognoscendo et amando, creatura rationalis sua operatione attingit ad ipsum Deum, secundum istum specialem modum Deus non solum dicitur esse in creatura rationali, sed etiam habitare in ea sicut in templo suo." (Iq. 43, a.3). The Holy Spirit dwells in the soul as the known in the knower and as the beloved in the lover. This presence is a special one, only applicable to intellectual creatures.

Thus, when the Holy Spirit is given to the soul, it is possessed by the soul "quia quod datur alicui, habetur aliquo modo ab illo." The Holy Spirit exists in a new way in the soul. The reason why we give something to anyone as St. Thomas points out, is because we wish him well. So what we first give him is the love whereby we wish him well. Hence it is manifest that love has the nature of a first gift. What is given is possessed, and we are said to possess what we can freely use or enjoy. And thus the Holy Spirit is given as a Divine Gift.

"In an act of love," says Archbishop Downey, "there arises within us an inclination to the loved one which may rightly be regarded as the spiritual force of the loved one motivating within us." This is a

felicitous presentation of St. Thomas' thought, and may serve as an introduction to the applications made by noted Mariologists of that same thought.

"There is a state of supernatural love," asserts Denis, "called the state of grace, which implies a presence of mystical union with Jesus Christ our Lord and with Mary our spiritual Mother, according to which, as St. Thomas says: Every love makes the beloved to be in the lover and vice versa."

Father Philippe, O.P., writing on the Blessed Virgin and the Priesthood, speaks of "this mutual gift, this mutua inhaesio, which St. Thomas considers the finest fruit of friendship." Father Bernadot writes in the same strain. They both point out that presence begins with knowledge or with vision. A mutual compenetration is born, with intimacy springing from the intelligence and the heart.

Garrigou Lagrange develops these ideas more fully: "Even if the Blessed Virgin were not the physical instrumental cause of the graces we receive, she would be present in us by an affective presence, as an object known and loved is present to the lover, and this in varying degrees of intimacy according to the strength and depth of our love." He states that the Blessed Virgin is a physical instrumental cause of grace, subordinate to Christ's Humanity, and that we are under her physical influence by virtual contact. Just as God may use an angel to produce instrumentally a properly divine effect so He can make use also of the Soul and Body of Jesus, or again, of the soul of Mary, or her acts and of her body. ("Mother of the Saviour.")

Other applications of this rich doctrine of St. Thomas could be made with regard to the friendships of the Saints on earth, or in regard to the bond of union between the blessed in heaven and the faithful on earth, as exemplified in striking cases, e.g., the devotion of the Cure of Ars to St. Philomena. All its manifestations are images of the Divine Life, for as St. Thomas says: "Every love is a participated likeness of the Divine Love."

G. JACKSON.

A MODERN HISTORIAN AND RELIGION

"The historian's point of view is the product of a conscious and deliberate endeavour to break out of the self-centredness that is innate in every living creature...the historian will be suspicious, *a priori,* of any presentation of this thesis that goes on to assert that a *unique* and *final* revelation has been by God to *my* people in *my* time on *my* satellite of *my* sun in *my* galaxy." Thus Professor Arnold Toynbee in his recent book *An Historian's Approach to Religion* (London, 1956. The quotation is from p. 132). Toynbee's thesis is backed by a life of study, which has resulted in the remarkable ten volumes, *A Study of History,* whose vastness, richness and complexity have required an introduction in two admirable summaries by Mr. D. C. Somervell. Professor Toynbee has been haunted all his life by the memory of Edward Gibbon, who "has always been my cynosure; and I have come to realize that he did almost all that he did by sheer intellectual prowess." Just as Gibbon's imagination was fired in the ruins of the Capitol on the 15th October, 1764, as he pondered on the world power that had been based on these ruins, so Toynbee set out thirty years ago to seek the key to historical progress and decadence. As he advanced in his work, Professor Toynbee became convinced of the decisive part religion has played in the world's destiny. Here we are not concerned with the vast subject of *A Study of History* which has aroused many professional historians to protest against the validity of Toynbee's theories, but, it can be urged that his new book, *An Historian's Approach to Religion,* may be an interesting and provocative book for winter reading. It is the confession of a twentieth century scholar. Toynbee holds that Primitive Man began to worship nature; with growing civilization, men substituted man for nature. From these lower forms have developed seven higher religions: three Buddhaic, Hinayana Buddhism, Mahayana Buddhism, Hinduism); three Judaic (Judaism, Christianity, and Islam); Zoroastrianism. "The higher religions make their epiphany in the World with a spiritual mission of their own... The new gospel is founded on a belief that Absolute Reality is neither Man nor Nature, but is beyond and above them both." Having read that we have hopes that Arnold Toynbee is in the line of a St. Augustine, who wore too the dangerous robes of a prophet in *De Civitate Dei.* How then does Professor Toynbee see the future? Western civilization in the fifteenth century, by reason of the conquest of the sea, set out on its world wide career of expansion. Two centuries later the West had lost its faith in its ancestral

religion, weakened by the attempts to establish a fixed theological system with its vast claim to be the unique form of religion. The west replaced religion with what Professor Toynbee calls Technology. He feels that he can safely ignore those who clung to the ancestral religion; in his sweeping prophetic vision he has seen the development and progress of history. Thus is his view when the great crisis of 1914-1950 came upon the Western world it found Western men lacking in the beliefs that would have justified and upheld their civilization. On the other hand the East had learnt only Technology from the West, a weapon that could be turned against its inventors. "The West's present spiritual crisis is also the World's. During the last quarter of a millennium, one non-Western civilization after another has received our secularized Western civilization." Still we may hope even up to this point that Professor Toynbee will be with us at the end. But he quickly disillusions us. What is the hope of the world in the atomic age? It rests in the coming into being of a "literally world wide oecumenical empire" out of the ruins of the old "parochial" states. Naturally many liberties will have to be forgone (and indeed Professor Toynbee speaks of compulsory birth-control!) the only freedom seemingly will be in religion. As said above *An Historian's Approach to Religion* might be a good book for winter reading, as the warmth of indignation that it will engender in many readers should be to the good, yet perhaps there is a last ray of hope, religious freedom. But there is no hope. Most of the ecclesiastical authorities, says Toynbee, have not fallen below the average of human sinfulness, but have risen conspicuously far above it. They have sinned, however, in not seeing that the essence of religion is love. Rome has on occasions seen the light, but fatally during the last quarter of a millenium it has engaged in a war with "Late Modern Western experimental science." Hence in the future oecumenical state, the essence of religion must be sought in all the higher religions, so that a strange litany can be intoned:

> *Christe, audi nos.*
> Buddha Gautama, show us the path that will lead us out of our afflictions.
> *Sancte Petre, intercede pro nobis.*
> Tender-hearted Muhammad, who art also one of the weaker vessels of God's grace, pray that His Grace may inspire us...

etc.

The tragedy is that the labour of thirty years has reached such an end. Yet his views on religion, without his extravagant view of the future,

are shared by many. So, much work and thought lies ahead for learned clerics as they follow Toynbee's sinuous sentences comparing his views with the timeless truth of Christ's doctrine, as did Clement and Origen long ago in Alexandria with the leaders of thought of their day. And apart from the main theme there is the attraction of the wealth of information, abundance of quotations (all so carefully identified, as is the careful custom of Toynbee) and the constant interest of a style that is at one and the same time as intricate and impersonal as a piece of machinery, yet the poetry of the *Peregrinus Wiccamicus* constantly breaks through. "We can believe in our own religion without having to feel that it is the sole repository of truth. We can love it without having to feel that it is the sole means of salvation..."Charity never faileth..." So *An Historian's Approach to Religion* is nominated as an entry for the Winter book of 1957 in a world where Islam and the Oriental religions are exercising more than ever their attraction for the minds and souls of men. Christ's supporters must not be absent from the battlefield. Let us march to the cannons.

T. VEECH.

* * * *

SHORT NOTICE.

THE FATHER OF THE LITTLE FLOWER, by A Sister of St. Therese (Dublin: Gill & Son Ltd. 1955. 153 pp. 5/6d in Ireland).

During recent months word has come from overseas that the Cause is to be introduced for the Beatification of the parents of St. Therese. The whole Catholic world would rejoice at such canonizations. With this news in mind we have read this touching little book, compiled by Sister Mary Genevieve of the Carmel of Lisieux, the only surviving sister of St. Therese. Most of us still think of her as Celine Martin, loved sister of Therese and devoted daughter of Louis Martin, with whom she remained until his death. The obscurity of Carmel then drew her into its shadow, until now when it seems likely that she will be called on to help the Cause of her holy parents. She comes before us after the hidden years to go over again the story of her father and her own devoted care of him during his seven years of illness.

The contents of the first half of the book are familiar to us from the autobiography of St. Therese and from *The Story of a Family,* by Piat, O.F.M., and from various other books on St. Therese. But the story of the illness and death of Louis Martin is told with touching detail in the second half. There are also several of his letters which we now read for the first time. The whole picture is of a lovable character who must have reached great heights of sanctity, while remaining a tender-hearted father.

This little book should find its way into every Catholic home to encourage fathers and mothers in lives which are often heroic, and to give to the young folk an appreciation of the high calling of Christian parents.

M.O.

Book Reviews

THE EXTRAORDINARY FORM OF MARRIAGE ACCORDING TO CANON 1098, by Edward Anthony Fus. The Catholic University of America Press, Washington, D.C., 1954. pp. 202. Price, $2.

The extraordinary form of marriage provided for in Can. 1098 is prescribed by the Church for cases when the ordinary qualified witness for marriages cannot be had, provided that there is either danger of death or it is prudently foreseen that a qualified witness cannot be had for one month.

After giving an historical synopsis of the question, the author divides his work by treating separately of the three conditions postulated by the Code for the use of the extraordinary form, viz., the unavailability of a qualified witness for a marriage; danger of death or absence of a qualified witness foreseen to last for a month; the exchange of matrimonial consent in the presence of two witnesses. He concludes with chapters on obligations arising in the use of the extraordinary form of marriage, and the dispensing power of a priest assisting at a marriage according to Can. 1098.

The usefulness of an historical study of a canonical question is seen in the present thesis. During the course of the historical synopsis many of the problems of the matter are introduced, and the development of legislation through the years throws much light on the present day law. The two classic pre-Code legislations on matrimonial law are the Tametsi decree of the Council of Trent, and the Ne Temere decree of 1908. These two enactments are examined closely by the author, who observes how the failure of Tametsi to legislate explicitly for extraordinary cases was remedied by subsequent replies of the Holy See. It was in the Ne Temere decree that these decisions were moulded into the common law of the Church. The Code made only slight changes in the Ne Temere legislation in this matter.

The most debated question since the Code regarding the extraordinary form has been whether moral absence of a qualified priest sufficed for its use, or whether actual physical absence from the place of the marriage was necessary. The replies of the Holy See of 10 Nov., 1925; 10 March, 1928; 25 July, 1931; and 3 May, 1945, were necessary to clarify the matter, and the content of these replies is examined carefully by the author.

One point which may be overlooked in this question is dealt with by the author in the article entitled, 'The Prenuptial Investigation.' He insists that some kind of prenuptial enquiry be made, even by the parties themselves, and to the extent of furnishing sworn affidavits of witnesses to their freedom to marry.

The thesis has much practical value for Tribunal work. Since the freedom of the clergy to assist at marriages is gravely restricted in some

countries at the present time, Catholics not infrequently go through a form of marriage before the civil authorities. When the parties later migrate to other countries they sometimes impugn the marriage on the grounds of lack of proper canonical norm. The fact is that if the conditions laid down in Canon 1098 are fulfilled, and if the parties have given true matrimonial consent, their marriage is valid, even if they have acted in ignorance of the provisions for the extraordinary form of marriage.

An excellent conclusion summarizes this useful contribution to commentaries on matrimonial law.

P.C.S.

* * * *

INDIVIDUATION, A STUDY OF THE DEPTH-PSYCHOLOGY OF JUNG, by Josef Goldbrunner. London. Hollis & Carter. 1955. 204 pages. Our copy from Burns, Oates, Melbourne. Price, 31/6.

This book, which is a translation from the German original, has two parts; the first takes up three-quarters of its pages and is devoted to a description of Jung's psychology. The remainder of the work is a critical discussion of that psychology. Until the end of the nineteenth century, psychology was primarily and almost exclusively concerned with the conscious. The Unconscious was first exposed by Freud. The value of his work was vitiated by his extreme view that the part was the whole, that sex is the total driving force of the Unconscious. Freud was opposed by his own pupil Adler. While acknowledging Freud's contribution in discovering the Unconscious, he places its motive power in the conflict between self and the world, between the individual striving for power and the compulsions of society. Like Freud, Adler makes the fundamental error of turning one part of man's total make-up into an absolute. Jung claims to take a wider view of the motivation of the Unconscious and to recognise it for the complex thing it is.

A cursory reading of Jung might lead to the view that his teachings are close to those of the Church. Thus our author (page 110) quotes him as saying: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life." Again, as quoted on page 149, Jung says: "I am firmly convinced that a vast number of people belong to the fold of the Catholic Church and nowhere else, because they are most suitably housed there."

The last words of this latter quotation reveal Jung's philosophy. He is influenced by Kant's views on Metaphysics, and he considers it impossible to reach philosophical or religious truth. For him, there is no question of a religion being true; all he asks is that it should quieten the tensions that arise from the Unconscious.

It is no small merit of this book under review that it sets forth Jung so clearly that we can see for ourselves the pernicious nature of his philosophical foundation.

F.A.M.

THE DE LA SALLE BROTHERS IN AUSTRALIA, by Brother Aloysius, F.S.C., M.A. Oakhill, N.S.W. 1956. 160 pages.

This pleasant and well-written history of the Australian province of the Brothers will delight all those interested in our Catholic Education story; to one, such as the present reviewer, who knew those pioneer Brothers to whom the book is dedicated, the story of the early struggles and the subsequent triumph is an absorbing one. Covering, as it does, fifty years and the history of twenty-seven schools all over Australia and in New Zealand, the account is necessarily a summary one. The chapter on the Latin question is one that has special interest for those anxious about the place of Latin in our boys' schools to-day.

The author gives us an account of the attempted foundation in Perth in 1864, when two De La Salle Brothers from Singapore started a school that was to last only two years. On page 16 he mentions the arrival of the Christian Brothers of Ireland at Melbourne in 1868 They had come to Australia first in 1843 and for four years had conducted schools in Sydney; the story of their withdrawal because of the threat of the imposition of Benedictine ideas on their rule is told by "John O'Brien" in the *A.C.R.* of July, 1944.

We are indebted to Brother Aloysius, who has already done much for Catholic Education, for this valuable account and for his tribute to the work done by the Brothers of the Christian Schools in this distant corner of their world-wide apostolate.

F.A.M.

* * * *

SAINT BERNADETTE, by Henri Petitot, O.P. (Mercier Press, 1955. 130 pp. 3/6d. in Ireland).

The name of Fr. Petitot is a guarantee of something fresh and stimulating, and we welcome this cheaply produced translation of one of his best books. The print is rather small, but one can not have everything for 3/6d.

As with his study of St. Therese, published some years ago, he chooses some salient points for special analysis. This method assumes that we are already familiar with the main facts of the saint's life, and we are thus spared the monotony of reading matter that is repeated in every life of such a well-known saint as Bernadette.

Fr. Petitot analyses at length Bernadette's character, placing side by side qualities that perhaps one had not appreciated while reading earlier books about the famous Lourdes apparitions. We have always pictured her as a truthful and simple child, quite unspoiled by the fame that came to her in her lifetime. Every biographer agrees on those points, but Fr. Petitot draws attention to an exuberance, or at least a gaiety, that sometimes shocked witnesses. One day a priest saw her coming out of the presbytery after an exhausting interview: "She burst out laughing and rubbed her hands as she looked at the other child who was with her. She was like a little schoolgirl," the priest said, "happy at escaping from the prison of the classroom. Although I believed in

the Apparitions, I was rathed scandalised at what I looked upon as frivolity, and my faith was shaken."

It is for Mother Marie Therese Vauzou, Bernadette's mistress of novices, that Fr. Petitot sharpens his scalpel. His pages should be read by everyone in charge of souls. While granting that Mother Marie Therese was God's instrument in Bernadette's sanctification, he has few words to excuse the coldness meted out to the little saint. He is not deceived by the elder nun's plea that she humiliated Bernadette for her soul's salvation. He says straight out that she disliked the saint, and explains the antipathy by saying that such successful (though mediocre) religious often envy the nobility of holy souls in their community. Mother Marie Therese influenced the Superior-General, and, between them, Bernadette spent her religious life as a "long, slow martyrdom."

The last pages of the book are devoted to an interesting thesis: the strong influence of the writings of St. Margaret Mary on Bernadette. She certainly spent the last years of her life in close conformity with Christ crucified. This was the summit to which Our Lady led her. St. Bernadette's life is a remarkable instance of a soul reaching the highest sanctity through devotion to the rosary.

M.O.

* * * *

THEY SAW HIS GLORY. An Introduction to the Gospels and Acts, by Maisie Ward. London. Sheed and Ward. 278 pages. 16/-.

Catholic Biblical scholars responded promptly and with great energy to the exhortations of Pope Leo XIII and Pope Pius XII for renewed vigour in the study of Sacred Scripture and those allied sciences which help to illuminate the sacred text. The progress that they have made in the last half-century is truly astounding. This progress has created a tremendous field for Catholic writers, for theirs is the task of presenting in palatable form to the lay-reader of the Holy Scriptures the fruits of scholarly research. Maisie Ward's latest book is an invaluable contribution in this, as yet, little exercised field.

"They Saw His Glory" is described in the sub-title as "An Introduction to the Gospels and Acts," and that it is in the fullest sense of the word. The preliminary chapters deal briefly, but quite adequately, with such subjects as Biblical Archaeology, the history of the Jewish people, origin of the Sacred Writings, etc. One feels that only the perspective of her book restrained the author from devoting more space to these fascinating studies.

Her treatment of the Gospels and the Acts does not profess to be a full commentary, nor is it merely an introduction in the restricted technical sense. Her comprehensive purpose is to generate and, where it already exists, further increase among the lay-folk a love, appreciation and fuller understanding of the Sacred Books. With this end in view she judiciously chooses certain parts of the text and devotes to them a more detailed explanation where such explanation promises to be most

profitable. While the precise meaning of the original Greek or Aramaic words is occasionally called upon to illustrate the point of argument and give the reader a fleeting glimpse of the great vistas that open out to the Scriptural Scholar, the reader is never allowed to become choked-up with complicated scientific reasoning that is beyond his ken.

Each Gospel is viewed from a series of different vantage-points (The Gospel of Peter, The Vivid Gospel, etc.), and this proves a very effective medium for their presentation. Above all does the author set out to give the theme and living spirit of each Gospel, and she meets with notable success—especially with those of Sts. Matthew and Mark. The chapter on the Acts is admirable, but had it been reserved for a separate book the unity of the present one would have been enhanced thereby.

"They Saw His Glory" is, on the author's own assurance (cover-piece), designed for the educated layman, but it is a book that anyone can read with much profit, and no priest will find it superfluous on his bookshelves.

E.C.

* * * *

BY COURAGE AND FAITH, by Doris Burton (London: Sands & Co., 1955. 163 pp. 9/6d in Eng.).

Any book by Doris Burton should be bought as soon as it appears —bought by anyone interested in true stories of heroism. As in her previous books there are attractive pen-and-ink drawings by T. J. Bond in the book under review. It contains ten biographical sketches told in fictional form, beginning with St. Helena and ending with Mgr. Lichtenberg (1875-1943).

The life of this modern hero is something that will be unfamiliar to most readers. The story re-creates an era which seems as remote now as the Elizabethan persecutions; yet it is scarcely twelve years ago. Perhaps the realities of Nazi persecution will never take shape in our imagination, now over-stimulated by Communist horrors. It was Mgr. Lichtenberg's outspoken sympathy for the persecuted Jews in Germany that drew on him the attention of Hitler's police. He was arrested, tried and condemned for treason, the specific charge being that a prayer which he said after Benediction for the Jews was "a danger to the peace of the nation and full of malicious intent." He was sentenced to two years' imprisonment, to be spent in the notorious Dachau. He died on the way to the fearful concentration camp.

Doris Burton has a simple but vivid style, and her writings should be a valuable help to history teachers whose aim is to make the period under discussion live before their pupils. Particularly touching in this collection are the stories of Blessed Margaret Clitheroe (1553-1586) and of Blessed Oliver Plunket (1629-1681). It is depressing to think of teachers in Catholic schools "doing" these periods—Tudors and Stuarts—without once referring to these bright stars of Christian fortitude.

The chapter dealing with the story of St. Peter Chanel's martyrdom gives the book a specially Australian appeal. Other attractive saints in the book are St. Ambrose, St. Louis of France and St. Thomas Becket. Catholic teachers should never be satisfied with their history lessons until they lead their pupils to see that it is the saints who have moulded Western civilisation. In this task Doris Burton is a valuable ally.

M.O.

* * * *

CLERICAL ATTIRE, by Bernard J. Ganter. The Catholic University of America Press. Washington, D.C., 1955. pp. 194. Price, 2$.

The author of this doctrinal thesis gives us a very exhaustive treatment of his subject. Beginning with a thorough examination of the history of clerical attire, he emphasizes the fundamental rule of all legislation on the matter: that clerics should wear dress which is appropriate to their calling, being careful to avoid superfluity and vanity on one hand and negligence on the other. This general principle has been constantly determined by particular laws requiring clerics to follow established local customs. Canon 136 mentions local customs and the prescriptions of the Ordinary as the normal rule for deciding what is appropriate clerical dress.

In his canonical commentary on clerical attire the author mentions in turn the cassock, the clerical suit, rings, footwear, hair style, wigs and beards, and finally warns us that "clerics should with regularity take a bath." He gives us details of the correct dress for altar boys, and requires that they be dressed simply in plain cassock and surplice.

The importance of correct clerical attire is stressed by a circular letter, given in an appendix, and issued by the Sacred Congregation of the Council, on July 1, 1926, entitled "Priests on Vacation Outside Their Own Diocese." In it stringent rules are laid down by the Holy See to ensure that the dignity of the clerical state is not endangered by clerics who might be tempted to lay aside their clerical dress during holidays.

The thesis is helpful in showing the constant care of the Church in safeguarding the dignity of the ministers of Christ, who should show by their dress that they have renounced the ways of the world, and are dedicated to the things of God. In trying to exhaust his subject the author may have at times examined it a little too minutely.

P.C.S.

* * * *

SAINT IGNATIUS' IDEA OF A JESUIT UNIVERSITY. George E. Ganss, S.J. Marquette University Press. xx + 368 pp. $5.50.

Fr. Ganss's essay is a valuable contribution to current literature about liberal education. Not concerned with the 'Plans of Studies' that

generally form the basis of discussions about Jesuit schools, he confines himself in the body of his book to what St. Ignatius himself planned and effected, rightly stressing that for him and for the early humanists there was no contradiction between liberal education and technical, cultural and vocational. One appendix is a well-annotated translation of the educational part of the Constitutions written by St. Ignatius. The other is a very suggestive excursus on the history of Latin teaching from the sixteenth century to the middle of the twentieth.

Though its classes were often very large—they had to be, to meet the growing demand for education—the Ignatian college kept in mind always the individual student's needs and ability. Its curriculum was coherent, designed to match the natural interests and requirements of pupils from their admission to the 'grammar' classes at about ten years of age to their completion of arts—chiefly philosophy and mathematics, and called also 'natural sciences' in the Constitutions—and entry upon specialized professional courses in theology, law or medicine at about seventeen, with postgraduate studies for years later. Throughout there was constant emphasis on the pupils' own activity.

The outstanding success of these colleges was due also to a characteristically Ignatian insistence on results: like a general in war time St. Ignatius determined his objective and marshalled the available men and material to attain it. He was not trying to establish a new theory of education: as with the *Spiritual Exercises,* it is easy to misunderstand the 'originality' of his thought. Even the *Rationes* developed after his death are for the most part commonsense directives to help teachers in class, so that most of their recommendations can be paralleled from writers before and since. Their emphasis on the *praelectio* is simply insistence that the teacher's function is to teach—that he must guide and inspire his pupils to master for themselves and develop his clear and orderly instruction, and not, for example, just read his lectures or dictate them. The master is expected to know his subject and be enthusiastic about it—*viva vox alit plenius*—and to teach in such a way that his pupils will share his knowledge and his enthusiasm; for as St. Ignatius says in his 'Letter on Obedience', 'the will cannot without violence long obey against the judgment.' Understanding and will, knowledge and love, ability and active co-operation are the keys to his educational work as they are to the *Exercises* whose pedagogy it follows. Motivation is essential for success, especially what Fr. Ganss calls 'spontaneous interest' in what one is studying: best of morale-builders, this interest comes with mastery, with the consciousness that one is getting from one's work something really worthwhile. That was why St. Ignatius stressed results; visible progress was the spur.

The early Jesuit colleges used Latin because Latin was still the language of the universities. Nowadays only clerical students have this motive. Nor is the ordinary school course sufficient for those who need to use Latin as a live language: notwithstanding papal directives, Mgr. Bacci's enthusiasm, *Latinitas,* and Fr. Ganss's qualified optimism, there

are probably few seminaries where lectures in philosophy are ordinarily delivered in plain and fluent Latin and followed with corresponding ease. The average student can at the end of his school course decode Latin only with difficulty; if he is to achieve reasonable facility, Latin will have to be taught as modern languages should be taught—as a language to be spoken. It is Fr. Ganss's thesis that the eclipse of Latin that inevitably followed the growth of vernacular literatures has been made more nearly total by the Ciceronianism of the later humanists and the grammaticism of the nineteenth century—the latter based on an unreal disciplinary concept of education and still sometimes mistakenly called a traditional or literary method. He believes, furthermore, that one of the chief objects of a classical education, 'cultural contact' with civilizations that have shaped our western culture and a vivid sense of the continuity of history, can be attained more economically through study of good translations—as in the Ancient History course devised by Professor Fitzherbert in Adelaide or the Greek and Latin courses at St. John's College, Annapolis (Cf. *20th Century,* I (1946), i. 15).

This is controversial matter and it would be unfair to judge Fr. Ganss's excursus by a bald summary; anyone who has humane education at heart or who wishes to use Latin as a teaching language should study his own presentation of it. At the same time, a reviewer may be allowed to suggest that Fr. Ganss is perhaps less lonely than he thinks in advocating a return to tradition: textbooks and gramophone records (Linguaphone) are available for teachers who would like to experiment (Cf. Rouse: *Latin on the Direct Method,* University of London Press; Pym and Silver: *Alive on Men's Lips,* Harrap; *A.C.R.,* xiv 191, xv, 178).

In the course of his study Fr. Ganss presents summarily much useful information not readily available elsewhere: for example, the types of college founded by St. Ignatius—some of them what we should call halls of residence; the ages of Renaissance students, the courses they followed and extracts from their textbooks; figures for the school population of the time and the size of college libraries.

Like St. Ignatius, Fr. Ganss is severely practical: here is a scheme that worked four hundred years ago; can we adapt it to meet needs that are in so many ways like those of the Renaissance? Of absorbing interest to all who are concerned to make contemporary education more humane and a challenge to those who love the classics or wish to teach in Latin, *Saint Ignatius' Idea of a Jesuit University* is also a useful complement to Fr. Castello's *Humane Pyscholoby of Education,* Fr. Farrell's *Jesuit Code of Liberal Education* and Père Charmot's *Pêdagogie des Jésuites.*

J.W.D.

* * * *

SAINT THERESE AND HER MISSION, the Basic Principles of Theresian Spirituality, by Abbe Andre Combes, translated by Alastair Guinan. M. H. Gill and Son Ltd., 1956. Price (Dublin), 16/-.

Fr. Etienne Robo's *Two Portraits of St. Thérèse of Lisieux* has been reviewed elsewhere as "unfair and unfriendly." The early pages of the work of Abbe Andre Combes, *St. Thérèse and Her Mission,* would seem to place it on the same shelf; but further reading makes it clear that the Abbe will certainly be fair and friendly to his beloved saint, however else he may treat her biographers.

The Abbe's thesis queries that "spiritual childhood," as it is generally understood, is the essential note of Thérèse's message: he queries the sense in which the term is to be taken, complaining that it has been used indefinitely and too widely. He argues that the Little Saint—of course, with others—knew that God is love; but she developed the idea (her own) that it is the essence of love to abase itself: that "God being what He is, and sin what it is, the supreme and supremely heroic function of souls in the world cannot be to offer themselves to the justice of God, but rather to the love who is God." And this he maintains to prove, with Pope St. Pius X, that she is the greatest saint of modern times. His quarrel with other authors is that they knew the Maid of Lisieux only through an incomplete text of her writings and wrote subjectively; he, the historian, writes objectively from authentic manuscripts.

O the pity of these early pages—the contentious Combes! He has an axe to grind, and he gives us trees, trees, trees, but no forest. He is most conscious, almost childishly so, of his unnamed opponents who are sure to accuse him of exaggeration. He claims and reclaims to be an historian. He is at variance with three Popes, including the present Holy Father, whose statements concerning St. Thérèse he reads not "without even a certain sense of disquietude." The sainted Pope Pius XI is judged mercifully—but he, fortunately, called the Little Flower "the star of his Pontificate." It would seem that the fundamental mistake three Popes made in preparing dissertations on the saintly Carmelite was that they did not consult an historian, preferably the Abbe Combes. He is not shy to refer to himself, drawing arguments repeatedly from previous works from his own pen.

We in this humble review dare not oppose the thesis of the learned Abbe, because a work no less than Pere Petitot's has been dismissed, "with incontinent voice" as "useless." Theological systems, and philosophical systems, preachers and spiritual writers all suffer, and, now, no doubt, book reviewer.

Maybe these unhappy early pages suffer from inadequate translation. Long and involved sentences need much re-reading to understand the language before the reader can assimilate the ideas. The printer has not helped. These pages are peppered with typographical errors, not a few awkwardly altering the sense. Pope Pius XI is made to answer for a statement of his successor. It is unfortunate that the translator, who acknowledges a debt of gratitude to his mother, "for invaluable aid in the final preparation of the manuscript," was not asked to seek her assistance in the reading of the proofs.

However, when the Abbe forgets his opponents and his arguments and states the practice of his interpretation of "spiritual childhood" he becomes eloquent and convincing, even refreshing. Forget those first fifty pages and you have a work of much scholarship. You find the Little Saint cleverly portrayed as the antidote of misguided scientists and marxists, extending a friendly hand to the philosophers of despair and discouragement, not excluding the existentialists—if they listen to her message she will become their saint and ideal. The work may forge a bond between those who follow the contemplative and the active life, and it treats expressly of spiritual direction. While the book presumes that you know the detail of the life of the Little Flower, two appendices (conferences before the Catholic Academy of Vienna and an address in the Chapel of the Carmel of Lisieux) are informative: it is not a history of her life; it is a study of her message. It repays thoughtful reading.

C.S.P.

* * * *

SEEDS OF THE DESERT—The Legacy of Charles de Foucauld, by R. Voillaume, London. 1955. pp. XII & 368. Burns Oates. (25/9 Australian price).

The author, R. Voillaume, is the Prior General of the 'Little Brothers of Jesus'; he is one who is obviously steeped in the spirit of Charles de Foucauld, their Father and Founder. The purpose of the book is to let the reader discover "what good" this congregation may contain.

'Seeds of the Desert' is a translation and adaptation of the French work: 'Au Coeur des Masses'. This, in turn, is a "collection of papers, talks to novices, circular letters to the Brothers, etc.," as the author points out in his Foreword.

The book is divided into four parts. Part One gives a general outline of Charles de Foucauld's life, depicting Charles as one of those full-blooded characters of the stamp of the great St. Augustine. On December 1st, 1916, after spending fifteen years as a hermit in the Sahara, he was shot through the head at the door of his hermitage, stripped naked and thrown into a nearby ditch by a fanatical sect of Touaregs from Tripolitania. It was only from that time on that Father de Foucauld's saintly life began to yield results. His influence has been growing so rapidly ever since that it has now become worldwide.

Part Two passes on to a study of the development of Charles' spiritual life and then traces the evolution of the idea of this new religious congregation.

Part Three, examines the spirit and vocation of the 'Little Brothers.' Here the author deals with many practical problems of their life. He reveals a deep pyschological insight which he has gained from much personal experience on the mission.

The final section treats of the Evangelical Counsels as they apply to the life of the Brothers.

Many have heard about this revolutionary type of religious congregation whose members do not wear the habit or any other distinctive form of dress, besides a small badge on their breasts. They go to work daily as "masons, miners, carpenters, house painters, ditch-diggers, mechanics, fitters, lorry (or truck) drivers or factory hands."

'Seeds of the Desert' is the book for those who want to learn more about these 'Little Brothers of Jesus.' Those who do not desire to learn more about them will, nevertheless, find that the book makes for good, solid spiritual reading as well.

L.B.

* * * *

THE SACRAMENTS IN THE CHRISTIAN LIFE, by M. M. Philipon, O.P., translated by Rev. John Otto, Ph.D. Sands & Co. Ltd., 1954, pp. 394, 16/- Stg.

Fr. Philipon has been called "the modern Marmion." His claim to this title is adeptly exemplified in this work. It is his presentation of a subject as a unitive whole resulting from a combination of deep spirituality, highest theological erudition and practical application. Our author is aware of the importance of the Sacraments for the individual, but because "in our day men everywhere are giving increased attention to social values" (p.x), he stresses in this work the social import of the Church's Sacramental system. That we may see their social repercussions the author leads us step by step through each of the Sacraments and finally into the realm of eternity. For it is in heaven that the social aspect is consummated and perpetuated for there "the Church militant is merged with the Church triumphant in the unity of the total Christ."

Each chapter is subdivided into numerous sections for the sake of clarity, and while it achieves this end it also leads to much superfluous repetition. In trying to see how all the divisions conflow, the reader may possibly lose the main point. This defect is remedied if the really pungent one-sentenced summary at the end of each chapter is continually kept in mind. We must praise the detailed and excellent system of references used throughout the book. Besides serving as a pointer to Fr. Philipon's scholastic erudition, it facilitates the work of any who wish to study the book—and may they be many.

If it be true that no translation is as good as the original, then this work must be a classic in the French language. Fr. Otto, who has translated most of Fr. Philipon's works, has done a masterly task of capturing the spirit, majesty and beauty of the original. There is no doubt that Fr. Philipon is an oratorical genius—that can be verified on almost any page (e.g., pp. 7, 95, 374). Both because he is such a fine orator and a Frenchman his enthusiasm and his passion for beauty and phrase and mellifluous diction often lead him to use extravagant expressions that could lead to misinterpretation—and in fact have. We have space but to mention the controversy carried on in the "Times Literary Supplement" (May, 1956). A reviewer attacks our author

for gravely over-emphasizing the role of Mary in the present economy, indeed so much so that she appears as "a theological eccentricity." Suffice it to say in the reply of Fr. A. A. Stephenson, S.J., to the critic, he ably vindicates Fr. Philipon's Mariology while admitting, as all must, that he is guilty of "infelicitous extravagancy of language in the occasional Marian passages."

Finally we mention a word about the print. It is the famous Baskerville print—considered one of the finest book types ever produced (Created by John Baskerville in 18th century). It is said of it that "the letters are wide and open....The finer hair lines give exquisite delicacy. The heavy strokes give colour and strength." The result is a book easy in the extreme to read. The Printer's art is not introduced as an inducement to sell the book. Those who buy will do so for its intrinsic worth—and they shall gain a treasure.

D.B.H.

* * * *

WAY TO INNER PEACE, by Fulton J. Sheen. Browne & Nolan Ltd., Dublin. 1955. pp. 240. 15/-.

The name of Bishop Fulton J. Sheen needs no introduction to our readers. He has done it again. Once more his fertile pen pin-points the modern-day problems both of society and the individual and indicates their solutions. The fundamental solution consists in inner peace, because all external conflicts, after all, are only the manifestation of internal dissentions, "War is the final logic of self-will....It is not our politics and our economics which have to be changed first! it is man. It is the wars within that have to be stopped" (pp. 97, 99). And inner peace is humility.

The book has nine main sections which deal with such topics as Inner peace, Goodness, Wisdom, Faith. Each section has many subdivisions. Most of the ideas contained therein may be found scattered throughout the multitude of the Bishop's other works (40 books and many pamphlets). The solutions are as old as Christianity itself, but the presentation is new.

The greatness of Fulton Sheen is his gift of parallelism. It is this which makes his presentation so unique, so commanding, so popular. When he illustrates a point, its truth is revealed with all the suddenness and vividness of a lightning flash. Though not a first-class writer his parallelism and the words he uses to express it are such as to capture and hold the imagination of his readers so that these, recalling the example, see the reality, the truth beneath it. An excellent example of this is found on p. 87, "What a lesson nature teaches about selflessness! Clouds, playing like lambs in the pastures of the sky, never keep their treasures of moisture to themselves, but pour them out in the beautiful benediction of rain to a thirsty earth. No drop of water leads a selfish life."

An extraordinary understanding of human psychology, plus years

of prayer and thought on these difficulties and their answers make his presentation so penetrating and pungent. One of the results of this is his spotlighting of personal sin and guilt. In a world that has lost its sin-consciousness, Fulton Sheen will be remembered as one who attempted to reinculcate that sense of sin. The modern world has covered sin in pleasing phonetics. Bishop Sheen strips this cover and reveals sin as it really is—unattractive, despicable, evil. He says, "Speak of evil in its true terms and you rob it of half its seductiveness. 'Sex' is less appealing when called 'lust'; 'providing for the future' becomes vicious when labeled 'avarice', and 'asserting self' loses its glamour when called 'egotism'" (p. 109).

We think it imperative to criticise the format of the work. In every three pages there is at least half a page blank. In a book of 240 pages that means about 40 blank pages. To our mind this is an unwarranted waste—either a smaller format of a smaller print is demanded.

The recommendation of this work consists in the fact that it contains the fruit of years of thought and reflection upon the truths of religion by a great thinker and ecclesiastic.

D.B.H.

* * * *

MORE BLESSED THAN KINGS, by Vincent P. McCorry, S.J. Sands & Co. Ltd. 242 pp. Price (Eng.) 12/6.

Fr. John Lynch, in his long and lovely poem, *A Woman Wrapped in Silence,* quaintly deplores the brevity of the Gospel narratives. He says: "....the written lines of Matthew are as brief as Luke's and colder,....(a) meagre brace of words;....we'd ask for more."

Fr. Vincent McCorry would seem, at first sight, in his series of essays, *More Blessed Than Kings,* to have set out to fill in the gaps in the Gospel accounts, in heart-warming words, and to give us more; for the "Contents" lists a number of names of lesser personages in the Gospels, apparently to be more fully described by the imaginative pen of the author. But such is not the case. Fr. McCorry has given these characters themselves only brief and factual reference; he has chosen them merely as vehicles for a full treatment of certain virtues and problems.

He treats of Zachary in a study of the spirit of faith; Elizabeth is pictured to outline the dignity of the human person, while the Shepherds provide an opportunity to discuss humble people. Simeon is a study in patience; and the Holy Innocents (a powerfully written essay with a clever exposure of Herod) solves the problem of evil. Zebedee is the symbol of a good father and his sons' vocation, while, later on (believe it or not!) Mrs. Zebedee is an excuse for a discussion on feminism. In like manner are treated, Peter's mother-in-law (chastity); Simon the Pharisee (good manners); the Men of Gerasa (mortal sin); the Syro-Phoenician Woman (divine will); the Forgetful Disciples (worry); the Father of the Lunatic Boy (priest-people relations); the Deformed Woman (small things); Mary and Martha (sisters); and lastly,

although surely out of place in a study of "lesser characters," The Blessed Virgin Mary, treated in terms of Catholic devotion to Our Lady—and, incidentally, inadequately.

These essays are most readable. The style is racy, climaxes are neatly built up, and the humour is delightfully American. The author has a flair for satire (or is it sarcasm?). The analysis of human character is profound but refreshing. And we are not surprised, having read Fr. McCorry's *Most Worthy of All Praise* (if you have not heard of this earlier work, you will find mention of it in the book under review, with the publisher's name justly recorded).

The author can be a little repetitious. In a "Find a Word Competition," to name the adverb which irritates most, many entrants would divide the prize, for its effect is quite utterly utter.

This book can be read profitably and entertainingly by Priests and Religious and thoughtful lay folk.

C.S.P.

* * * *

A COMPLETE INDEX OF THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS, by R. Deferrari and M. Barry. Catholic University of Washington, U.S.A., 1956, wrappers, 20 dollars. IX + 386.

In 1948 Professor Deferrari and Sister M. Inviolata Barry published *A Lexicon of St. Thomas Aquinas.* That gigantic task left the authors with a complete index to the *Summa Theologiae* on a multitude of cards. Funds have now been made available for the printing of this remarkable feat of scholarly collecting. The authors call their book "a tool" for those who are working in the field of Thomistic philosophy. Their index is based on the Leonine edition, compared with Vives edition.

The two American scholars state that it is their "earnest hope... that this Index will both relieve Thomistic scholars of some of the taxing labour of their work, and will stimulate many additional investigations of the philosophical thinking of St. Thomas." So from *Aaron* to *Zodiacus,* every noun, verb and adjective used by St. Thomas is listed, with references indicating passages and number of times a word is used in the same article. This book will be a most valuable addition to libraries, finding its place naturally beside the authors' *A Lexicon of St. Thomas Aquinas.*

L.B.P.

* * * *

I AM A DAUGHTER OF THE CHURCH, by Father Marie-Eugene, O.C.D., Volume II (Cork: Mercier Press. 666 pp. 1955. 21/- in Ireland).

Remarks on the vagaries of currency may not be the best opening for a review, especially when the book under discussion is the work of

the Superior-General of the Discalced Carmelites, with subject matter: A Practical Synthesis of Carmelite Spirituality. Still, we imagine that the noted French Carmelite has himself done some brooding over currency mysteries during the past two or three years—in fact, since he published Volume I. Had he been in Australia and seen it sold for 58/-, he would have realized that he would never have a circle of Australian readers. Anyhow, he must have surveyed carefully the problems of distribution, for now we have the second volume, a replica of the first in every way, coming from the Mercier Press in Cork. And note the price! (Volume I was published in U.S.A.).

Volume I had as title, *I Want To See God,* taken of course from the Life of St. Teresa of Avila; it was her childish but beautiful excuse for her attempted crusade against the Moors. In this first volume, the author has set forth a series of conferences given by him in France a few years ago to a group of professional and business men who had asked him to lead them into pastures of interior prayer, suited to them as men living in the world. He responded by taking St. Teresa's *Interior Castle,* and led his retreatants or penitents as far as the Fourth Mansions. It is a beautiful book, well translated, by a nun in America.

There is no such explanation for Volume II, now under review, nor are the aspiring lay-men for whom Volume I was written even mentioned. It is obvious, one would say, that the contents of Volume II have never been given in conferences, as the whole book deals with the later stages of the Contemplative life, many of its pages being comprehensible only to enlightened spiritual directors and to souls treading the extraordinary ways of sanctity. We make that remark timidly, all the more unsure of our judgment when we read the opening sentence of a message, printed as a foreword in this book, from Archbishop Cushing, of Boston. He writes: "It is a most heartening thing that there is, in these days, a public which will read a book such as this one." A point that the book strongly underlines is the apostolic aspect of contemplative prayer. The title of the book—St. Teresa's Avowal—sets the theme.

Granted the sub-title, its author has a wide field to cover, and the greater part of the book is of much interest to thoughtful priests and religious who realize that their active apostolate must draw its sustenance from the deep wells of interior prayer. The author discusses the relative influence of St. Teresa and St. John of the Cross on the lives of modern people who are drawn towards the realms of interior prayer—undoubtedly, there are many such people living in the world to-day, as well as in cloisters. Fr. Eugene says that, on the whole, we are drawn more towards St. John of the Cross than to St. Theresa; our soul seems to feel that its native climate is spiritual poverty, as described by St. John, rather than in the exuberance of St. Teresa's rhapsodies. Although St. Theresa does not analyse her preferences, she was undoubtedly the pupil of St. John rather than of St. Teresa. He explained St. Theresa to herself, and Fr. Eugene remarks that "one can discover all the marvellous depths of the way of spiritual childhood only in the light

of the teaching of St. John of the Cross." His austere demands of spiritual poverty keep us walking along a shadowy tunnel where the soul finds great peace.

Lest our opening paragraphs have the effect of making prospective readers on their guard against this book, let us assure them that they will find a clear and sympathetic guide in Fr. Eugene, who, in writing of St. Theresa, remarks that with her "there are few extraordinary favours: on the other hand contemplation, the humble accomplishment of the duties of her state, and love for souls, were powerful means for drawing down floods of infinite Love." He is insistent on the point that the three Carmelite saints teach the same doctrine based on the necessity of self-denial both as a preparation and an accompaniment for contemplative prayer, stressing also that our growth in holiness is the work of the Holy Spirit. Let St. John, of the Cross, be their spokesman in his own astringent style: "Who shall hinder God from doing His will in a soul that is resigned, detached and self-annihilated?"... Our contribution to the work is a courageous heart.

M.O.

"B.C." Macaroni and Spaghetti

Manufactured from highest grade Semolina.

Note the difference when you serve "BC" brand Macaroni and Spaghetti.

★

"Olio Sasso"

PURE ITALIAN OLIVE OIL

PURITY AND DELICACY UNSURPASSED

●

Olio Sasso is genuine Italian Olive Oil, made from the finest olives, and preferred the world over for use in cooking, in salads, or medicinally.

B. Callose & Sons

Pty. Ltd.

22 CAMPBELL STREET, SYDNEY.

PHONE MA 4630.